

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SEPTEMBER 14, 1940

WHO'S WHO

JOHN LAFARGE adds an enlightening page to his numerous comments on European questions and problems. He passes from a brief resumé of the causes of France's humiliation to an exposition of the movement that could have saved her, had she been in the penitent's garb she wears today. Whatever penance France may need to perform for her sins, he concludes, Catholic Action need have no regrets. . . . WILLIAM T. MILLER writes: "In education I am a reactionary fundamentalist, no surrealistic schools for me." As Headmaster of Washington Irving Intermediate School in Roslindale, Boston, he is in intimate touch with the present-day educational trends. His advice to Catholic teachers will find, we hope, attentive readers. . . . EDMOND TAYLOR covered the Hitler revolution and Austrian *Anschluss* as a foreign correspondent for the *Chicago Tribune*. He followed the retreat of the French armies in the present war until the evacuation of Paris. . . . THE REV. JOSEPH M. LYNCH is National Secretary of the Pontifical Society of St. Peter, the Apostle. In view of the war situation and its probable effect on the foreign missions, he presents a timely aspect of the subject, native clergy. . . . AULEEN B. EBERHARDT writes from Dubuque, Iowa, that observations at a convention of the N.C.C.W. on the question of study clubs so astounded her, she thought others would care to learn the facts she gives. . . . SISTER M. PHILIP, C.S.C., of Sacred Heart Academy, Ogden, Utah, gives some refreshing recipes for soulless editors to digest; and RAYMOND A. GRADY will, doubtless, provoke another controversy in editorial sanctums.

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AMERICA. Published weekly by The America Press, 53 Park Place, New York, N. Y., September 14, 1940, Vol. LXIII, No. 23, Whole No. 1610. Telephone BARclay 7-8993. Cable Address: Cathreview. Domestic, 10 cents a copy; yearly, \$4.00. Canada, \$5.00; 12 cents a copy. Foreign, \$5.50; 15 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879. AMERICA, A Catholic Review of the Week, Reg. U. S. Pat. Off.

COMMENT

OPINION seems more or less unanimous throughout the country on the advisability of securing air and naval bases along the Atlantic seaboard. There is no question about the vulnerability of the Panama Canal from the air, and a blow struck in that vicinity might seriously cripple our ship movement. There may be a reasonable doubt in some people's minds as to the probability of such an attack. Considering the matter from a pragmatic standpoint, it is better to be safe than to be sorry. There is the possibility, if we do not secure bases in the Caribbean, that some other nation will. The move, it must be conceded, is probably, at least, a judicious one. There is question, however, as to the manner in which the deal was secured, since it is a step that is far-reaching in its implications and possible consequences. Mr. Roosevelt but a few weeks ago asserted that the question of securing the bases and that of the "over-age" destroyers were two separate issues that should be dealt with separately. Was it not misleading to the American public, then, to link them in one transaction? Powers had been granted to President Wilson under the stress of war which Congress thoughtlessly failed to revoke. It was not the mind of the people that these powers should be perpetuated in the hands of the Executive. Was it right, then, for Mr. Roosevelt to dig his hand deep into the grab-bag of old war-time powers in order to swing the deal? It savors of chicanery when a President, without previously informing the public, has recourse to such procedure. The charge has been made that President Roosevelt has employed undemocratic means to accomplish his purposes. It seems to us that, in this instance, he muffed a glorious chance to refute the charge, when he put over this exchange deal with Great Britain without consulting Congress. His was not the democratic way; it smacks of autocracy.

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SUPERMAN is being sabotaged! He is a threat to our neutrality—or at least the mentality that admires him is a mentality that feeds upon the myth of the "heroic man," and that frame of mind is precisely what leads to war. Thus in substance spoke Dr. Tollman of the University of California to a gathering of the Society for the Psychological Study of Social Issues. We agree with the Doctor that egomania is a dangerous thing; to preach that "the individual must be better than everybody else in all things" is, indeed, a gospel of overweening pride and vaunting ambition. But to go on to accuse Christianity of having injected such a concept into Western culture by holding up the concept of the "religious man" is plain perversion of fact, and hence unworthy of the learned body before whom it was made. The very things the Doctor craves

to see in the new religion the Psychologists are urged to seek out and propagate, are things the Faith has always had: the concept of an "harmonious man," which he desiderates, is found *only* in the Catholic concept of life. God and Caesar, body and soul, material and spiritual, intellect and emotion are there alone given their just due. The religious man of Christianity has never been taught to consider himself better than everybody else; humility is a Christian virtue, and the Pharisee was not justified precisely because he thought himself better than the Publican. The concept of the "religious man" of Christianity is not a "mythical" one; it has been and is being translated into reality in the daily lives of Catholics. We need no new religion, save in the sense that the world needs to see anew the glories of the old Faith. If only the learned men, who make so much of sources, would steep themselves in the sources of the Faith, if only they would *read* the New Testament, if only Dr. Tollman would meditate on the Sermon on the Mount, he would not be foolishly accusing Our Divine Saviour, Who came that we might have life (yes, even this mortal life) more abundantly, of preaching doctrines that ruin life.

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VALOR was given its reward the other day when a New York priest received the Congressional Medal for having persuaded a gunman to hand over his weapon and surrender to the police. On the very day on which he was preparing to go to Washington for the presentation, the same priest, the Rev. F. X. Quinn, was called to try to dissuade a man from committing suicide by jumping from a building. Again the common-sense of religion saved a body and perhaps a soul. Are we fanciful when we see in these events a picture and a promise of how the world can be saved? If only the First Priest of Christendom, the Holy Father, could make his Voice heard, to persuade nations to hand over the gun, to step back from the suicidal plunge from the dizzy height! The reasonableness of religion does work the salvation of individuals—why not of nations?

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IF the facts released by Clark M. Eichelberger, executive director of the Committee to Defend America by Aiding the Allies, on the amount of munitions furnished England since the Battle of Flanders are correct, why haggle over the delivery of a mere fifty "over-age" destroyers? From our "surplus war stores," Great Britain received 80,000 machine guns, 700 field guns, 500,000 rifles and "mountains of munitions." But the report proceeds to outline England's further requirements and what she expects from us, among which are a ship-

ment of the latest American bombers and an agreement to share and share alike with the Army on future production, all present American tank output, and our secret bomb sight. Possibly, these public disclosures account for Nazidom's rather indifferent attitude in regard to the destroyer transaction, in view of the fact that German agents were completely aware of the previous munition deliveries. American "furore" over this latest shipment, we are informed, produced a lifting of eyebrows in England—as it must have in Germany as well. "Americans again straining at the gnat and swallowing the camel!" Behind all these rather staggering disclosures, however, one can possibly see a good bit of not too subtle propaganda. It is to be remembered that our informant is the Committee to Defend America by Aiding the Allies, whose purpose is to persuade us that, since we have gone so far in our unneutral attitude, we might as well go the balance of the way and openly declare war on the Nazis. But maybe counsels of the sane American public will continue to prevail.

CHILDREN are back in school again, and parents have time to think. Children are wonderful things. Even God could not create anything more beautiful, more attractive, more intriguing, more irritating, more troublesome than a child. People who will not face the bother, will never know the joy. And even those who face the pain are hardly allowed in these days to know the fulness of the joy. The future of their children is so insecure. In the Nazi system, and the Communist and the Fascist system, children are just so much cannon fodder, so much muscle, so much pressure in the economic battle of power politics. Parents are taught to look on children as possessions of the State. From their earliest years, children's hands and children's minds must be trained for war. Militaristic is a synonym for patriotic; and the well-trained child must be not only honest and obedient and industrious and God-fearing, but also and especially militaristic. Are we headed towards a similar philosophy in the United States?

MANIFESTOES will continue to be *manifestos* in Mexico, and little else, as long as the redundant verbiage that characterizes them remains "simply that and nothing more." Action consonant with the words must follow to make a political document vital. Our own Presidential campaign platforms are little to boast about and, certainly, not models for Mexican imitation. Yet, as one scrutinizes the platform program of General Juan Andreu Almazan, there are encouraging evidences of a definite social reform. But one wonders if this vigorous pronouncement, after all, is just another Mexican *manifesto*. It will lose its force if reports are true of the rallying to the Almazan standard of such men as Diego de Rivera and Luis Morones. Good fruit cannot come from such evil trees. News from Mexico indicates more and more convincingly that the people, had they been allowed to express their

preference at the polls, would have swept Almazan into the Presidency by a large majority. They are weary of the brigandage and despoliation to which they have been subjected during the past decade. A simple, forthright people, they look to Almazan for leadership in the present critical situation. It is our belief that General Almazan can effect his objective by constitutional means. We deprecate any move that will bring about a bloody revolution.

FOUR professors at the Catholic University of Nymegen in Holland—three priests and a layman—are reported to have been cast into prison since the Nazi occupation of that country, according to the N.C.W.C. News Service. The imprisoned professors are said to be Dr. Gerard Brom, Father Robert Regout, S.J., Father Mulders and Monsignor Hoogveld. Why the presence of Father Regout would be unwelcome to the Nazi conquerors may be surmised. He is a leading authority on the ethics of war. His exhaustive work, *The Doctrine of Just War From Saint Augustine To Our Times* carried on the work of Alfred Vanderpol, penetrating this difficult subject matter with the exactitude of scholastic language and a fuller interpretation of theological formulae and systems. The French original was translated into English in 1937 under the auspices of the Catholic Association for International Peace, and is awaiting publication when means therefore are provided. In Father Regout's concept, the traditional doctrine of a just war is not so rigid as it has usually been presented. He further admits the possibility that the right to a just war would lose its meaning in a properly organized state of international society. But he likewise sees that we are far from such a condition at present.

YEARS ago kings were mighty important people. They themselves spoke of the "Divine right of kings." People did not take them too seriously in that, but they did pay them all sorts of respect. They bent the knee before them, uncovered the head in their presence, "sired" them, "my-lord-the-kinged" them, poured all the flowers of the language over their shaggy manes, prayed for them, got drunk in their honor, and rarely told them the truth: all signs of deep reverence. Yet, for all that, kings and their ministers rode in the front rank, when the bugle called to battle. They were leaders—leaders in war, no less than in peace, in danger as well as in times of ease. It was the normal thing, the expected thing, that kings should face death with and for their subjects. Subjects were not drafted, but the king, from the very fact that he was king, was the nation's first soldier. They often died in battle, but that was not important. It was far more important to preserve the ideals of kingship, to preserve the idea of leadership than to preserve the man in whom leadership reposed. The man might die, but the idea must not die. It was a more Catholic idea. No man was indispensable. Not even the king.

NO PENANCE IS NEEDED FOR FRENCH CATHOLIC ACTION

JOHN LaFARGE

IN the month of August, 1938, shortly before the Munich Pact, there occurred in France an event which portended much of the troubles to come. M. Daladier, then Prime Minister, lost his temper with a Communist delegation that came to see him about the enforcement of the Forty Hour Law in the French munition factories. They were but one of a series of delegations which had been pursuing him. He had kept his temper, in rather surly fashion, up to that moment. But the proverbial last straw was laid upon the Premier's back when the very people who clamored for the rigid limitation of the workingman's hours hotly demanded of Daladier that he declare war at once on Hitler. They wished to plunge France into war and were determined to keep the country totally unprepared while doing so.

If Daladier's eyes had drowsed up to that instant, they were now completely opened, and he used a few words, I understand, which the tourists' pocket dictionaries do not print.

Nor was his temper sweetened nor his composure assisted by the treatment which at that very time he received from Moscow. Stalin, in reply to Daladier's explicit inquiries, had bluntly informed him that Russia could on no account afford any aid to Poland until Stalin had completed the "bolshevization of the army"—had finished shooting all his enemies. This job, Stalin judged, would take about two years.

Today, France is doing penance for the inability of Daladier and his associates to perceive at a much earlier date the deception which was being practised upon them by the Communists in France and by Moscow with whom, unfortunately, they tried to make common cause. Daladier himself has been hauled to the mourner's bench by the present Pétain Government. The day of reckoning came with appalling suddenness. What its end will be, no one has the slightest conception. We know much too little of what has actually occurred; there are still too many uncertain factors, one of them being the ultimate issue of the war.

It is only a partial and therefore misleading explanation, however, to throw the blame upon the Communists and let it go at that. The extreme Right was heavily implicated in the disaster; while Communism was already started upon the way out a good year before the war occurred. The full truth is that neither of these elements would have enjoyed their opportunity if the ground had not been

laid by stolid indifference to religion, social justice and spiritual values among the economically solid and politically entrenched groups who formed a good part of France's bourgeoisie. In this, as in other instances, apparent conservatism in politics and business laid the fuse for radical explosions.

That the men who helped to ruin France should be exposed and chastised is something which need not be regretted. Infinitely preferable were it that such a judgment should come through the natural evolution of a new order within the nation itself than that it should be imposed by the necessities of external conquest. Nevertheless, linked up as this exposure is with ruin and desolation, it can nonetheless be salutary. Through it all remains the hope that France will emerge strengthened and purified from her present sorrow. This is the hope that is implicit in the words recently addressed, on August 1, by the Holy Father to the French Bishops, as he called upon their people to "find in infinite charity the strength to face adversity and to resume the march along the path of the future and of Christian justice."

Satisfaction, however, over the punishment of the wicked in France needs to be tempered by a serious doubt as to where the real burden of the penance, if it is being done, is really going to fall. This burden is imposed by a conqueror, an enemy of the Christian religion. A penitential regime under his domination will be just as ready to attack the spiritually sound as the spiritually unsound elements in the nation as long as it suits his purposes to do so.

Two of the elements that assisted in bringing about France's downfall worked in connivance with Hitler and to a certain extent with one another: the intransigents of the extreme Right, and the Moscow-led Communists of the extreme Left. There is no reason to believe that either or both of these elements may not yet be of service to his cause and may come out of the ordeal with a much milder treatment than would otherwise be anticipated.

On the other hand, powerful elements in French life were working despite all obstacles for the thoroughly Catholic regeneration of France. But these elements were and still are guided by principles that flatly contradicted Hitler's philosophy of life, just as they were opposed to the principles alike of extreme Right and extreme Left.

In proportion as the Nazi regime is established,

this contradiction must come to the fore. Unless we adopt the improbable view that the Nazis would be indifferent to the progress of ideas contrary to their own avowed policies, conflict would seem inevitable. But when such conflict occurs, we shall find that the sharpest punishment in France will fall on those who least deserve it: the truly active and zealous French Catholics.

The greatest tragedy of the present French situation is not the material ruin of France nor her national humiliation, grievous as these are. Nations must bow their heads like individuals, and our turn will perhaps come one of these days. The real calamity is the effacement, through the war, of the vast and vital organized movement for France's spiritual regeneration which was quietly working beneath the surface. This movement reached steadily and efficaciously into the homes of millions of France's workingmen and peasants. It was laying a sure foundation for the purification of a corrupt political system. Its aim was to realize on a lasting and thoroughly popular foundation that regenerated structure of authority, family, labor and agriculture which the Pétain Government is now heroically trying to erect in desperate haste amid desperate circumstances.

France's Hierarchy, headed by the late Cardinal Verdier, stood as a unit behind this movement. In it were sunk local and sectional differences. It enjoyed the constant confidence and guidance of the Holy See.

This movement was irrevocably committed to two great principles. One principle was that religious and social regeneration could not be imposed from above but must grow from below. The mirage of Christian restoration by means of state regimentation no longer glittered before the eyes of French Catholics. Constant struggle with Communism and irreligion convinced them, as it did their brethren in Germany and Belgium, that this restoration could only effectively take place through the willing conversion of the masses of the people to Christ. It was difficult for clergy and laity alike to break away from a certain pious rigidity which had held French Catholicism in its grip, and caused an unpleasant reaction toward it in other nations, particularly when it was reinforced by French nationalism. But in great part they did so break away. Modern methods of apostolate were being adopted, beginning with the lessons of the World War. The priest was coming to the people and the people to the priest. A vigorous and manly Catholicism was being taught the young, and the natural virtues were not neglected. The common saying was: "Give us ten more years even of this regime and we shall have France Catholic again."

Speaking in 1939 at the *Semaine Sociale de France* or National Social Conference, the annual clearing house of the movement, Charles Blondel, the philosopher, expressed the view that French Catholics were called, among the nations, to preserve for the world "a certain humanism, a certain concept of man, by the realization of a fundamentally personalist community." France, said Blondel, was for a long time a Christian nation. No amount

of agnosticism and rationalism, he maintained, could destroy this historic fact, which forever remained in the background of modern France. Bitterly torn as the country was by political and religious divisions, its ancient tradition of Christian respect for the human person, for man's spiritual dignity and for human rights, offered the surest basis for the Christian reconstruction which was to come.

The other principle underlying the movement for the Catholic regeneration of France was the conviction that those taking part in it were called to collaborate to this end with similar movements in other countries. They looked forward to joining hands not only with the Catholics of Belgium and Switzerland but with the Catholics of Germany, Italy and Spain as well, not to speak of Catholics throughout the world.

What will Nazidom do to this movement? What will be done to its leaders among priests and people? We know the fate of similar movements in Germany and Austria. They have been ruthlessly disbanded, repressed, outlawed. Yet the spirit still perseveres; and I have heard the opinion expressed that those of German Catholic youth who do stand the long ordeal of fire will emerge when the time comes as the strongest Catholics that the modern world knows.

The mere fact that the reforms instituted by the Pétain Government are so far not reported as meeting with opposition from the Government of the occupied territory is not, in itself, sufficient ground for reassurance. Catholicism, in the belief of National Socialism, is perfectly suited to be the religion of conquered people or of a slave race. It is good for the servants and keeps them quiet, but is unthinkable as a religion for the master stock. There is, therefore, no objection to conquered Frenchmen or to conquered people of any other inferior mixed breed (in the Nazi mythology) being as pious and devout as they wish. Let them have their processions and their services, their days of feast and fast. The trouble commences when this slave religion, this religion of the Oriental and suffering Christ, exceeds its province. It cannot be allowed to interfere with the entire mastery of a totalitarian regime over youth and society. The Hitler Youth Organization, in the significant words of Alfred Rosenberg, "is an absorbent sponge which nothing can resist."

The peoples conquered by Hitler and Stalin are harnessed not merely to the chariot of a triumphant political machine; they are harnessed to a triumphant ideology, which yokes their souls as well as their bodies.

Young Catholics in France will, therefore, doubtless face the test which has confronted their brethren in other lands. But whatever penance France may do for the sins of its betrayers or for the weaknesses of its good people, it need do no penance for its Catholic Action. It need do none for the ideals of spiritual freedom which French Catholic Action proclaimed. On that point the Catholics of France are and will remain entirely impenitent.

JUST WHAT CAN CATHOLIC TEACHERS DO?

WILLIAM T. MILLER

I REFER, of course, to the Catholic teacher in the public schools. It is not for me to presume to tell the religious teacher in Catholic schools what he or she can or should do; nor is such advice at all necessary. But Catholic lay teachers in public schools have no such supervision except along purely pedagogical lines. The problem in my mind is what the Catholic public-school teacher can do in the promotion of spiritual and religious ideals.

What these Catholic teachers cannot do is perfectly clear. Regulations vary in different communities; but quite generally all definite religious teaching is forbidden. I know of no American school system whose regulations positively forbid any mention of God in the classroom. But public school regulations do forbid any sectarian instruction; that is, they banish all religion as such from the schools. This prohibition applies equally to all denominations, with one curious exception.

In Boston, and I presume in other places, the regulations prescribe the reading of a passage from the Bible as a part of the opening exercises, without note or comment. Even this concession might conceivably offend a Mohammedan or an atheist; but there is another point in the regulations that seriously offends Catholics. The only Bible authorized for use in these morning readings is the so-called King James version, which is the Protestant Bible, and, as such, certainly a sectarian book. As far back as 1858 in Boston that matter resulted in a painful incident.

This occurred at the Eliot School, one of the oldest public schools in Boston, numbering thousands of influential men among its graduates. The Catholic boys of this school, legally non-sectarian, were forced to learn the Lord's Prayer and the Decalogue in the Protestant version. Parental protests were of no avail, and the matter came to a head when a boy, named Thomas L. Whall, refused to recite the Ten Commandments from the Protestant version, and was consequently whipped. Discipline was personal and vigorous in those days. The case was taken into court, but the school was sustained. Whall and his fellow-Catholics were then suspended from school for disobedience and branded as truants until they should comply with the rule. Thus faced with imprisonment or fine for the religious loyalty of their sons, the Catholic parents raised the necessary funds to open their own school, under the leadership of Rev. Bernardine Wiget, S.J., the pastor of St. Mary's Church. The school was opened on Sept. 12, 1858, in a former Masonic lodge room on Hanover Street, and was first taught by Michael Norton, a young Catholic law student at Harvard, who afterwards became a noted judge.

Many other early parochial schools were established for exactly the same reasons.

Things being as they are, all teachers must refrain from any positive religious teaching in the public schools. They can hardly avoid the mention of religion in such a subject as history. No book in American history can ignore the Catholic missionaries who had so large a share in the exploration and colonization of early America. They do not always do full justice to these Catholic makers of America; but at least they mention them. In European history, the Reformation has to be taught, and there again religion cannot be avoided. But the teaching is supposed to be on a neutral basis; and it usually is. The Protestant teacher is not supposed to canonize Luther; the Catholic teacher must not damn him. That attitude seems to me rather ridiculous; for either Luther was right or he was wrong. But in a public school all we can do is to teach what happened, or try to, and leave the decision to the doubts of immature minds.

What then can Catholic teachers do? Well, first they can be good teachers, with an accent on both words. They can make their work a profession instead of a mere job, by knowing their subject matter thoroughly and teaching it effectively. Too many young teachers work hard to get a degree, a certificate, and an appointment; and then go permanently and blissfully to sleep. They read no books, attend no lectures, take no courses. As a principal friend of mine puts it: "They get no better fast." Such educational somnambulism is bad enough for any teacher; but it becomes doubly injurious when Catholics are the offenders. For, whether they know it or not, they are not only teachers, but also representatives of their Church. Justly or unjustly, whatever they do or fail to do is made to appear the result of their religious faith. Merely being a Catholic cannot make anyone a good teacher; but being a good Catholic teacher is one way of showing intolerant critics that a Catholic can be a good teacher.

I have used the word "good" to represent the quality of the teacher's work; there is another kind of goodness which is the quality of his personal life. I need not go into details; but a "good" Catholic must be also a "good" teacher in this respect, otherwise he is no good in either sense. There is a grave responsibility here, not only for teachers, but for all public employees. They are in the limelight as Catholics. What they do with their souls is their own lookout; but what they do with their lives is public knowledge. When they "act up" either publicly or privately, they not only harm themselves, but they also harm all other Catholics by the scandal they give.

There is another outcome of good teaching; the possibility of promotion. Many Catholic teachers complain that they cannot get anywhere because they are Catholics. Sometimes that is true, we know. But more often the Catholic teacher fails to make progress because he does nothing to merit it. There still is favoritism, plenty of it; but large cities are making much wider use of competitive merit lists in which Catholics have an equal chance

with all others. The Catholic teacher in these cities who seeks promotion must earn it by good work and study.

It is still true that the very highest positions in educational administration are frequently filled by political and fraternal favoritism, and here the Catholic schoolman is often at a disadvantage. But the few representatives we have among the educational leaders in State and city departments are doing a great deal to break down the prejudice that still exists against the Catholic educator. They are doing this by showing that their professional equipment is sound and their standards high.

The Catholic teacher can do many things in an incidental way to safeguard his religion without violating anti-sectarian regulations. In school and classroom management he can insist on the simple virtues of truth, justice, obedience, charity, decency and respect for the rights of others. These are not exclusively Catholic virtues; they are stressed in all the non-religious character-training programs so popular today in the public schools. But the Catholic teacher knows these virtues as practical applications of the Ten Commandments. He is duty bound not only to practise them himself, but to teach them to his pupils. Not in formal lessons alone, but as everyday rules of conduct, let the Catholic teacher insist upon virtue in the truest sense of the word.

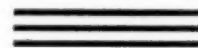
In committees and teachers' associations the Catholic teacher can be a power for good. Take the matter of book committees, as an example. In Boston every book authorized for use in the schools must be approved by a committee of principals. Catholics on that committee have vigilantly protected the pupils of their city from books which are guilty of bias or falsehood. They have been perfectly fair about it. They are just as quick to ban a book with an anti-Jewish attitude as to deny approval to one which falsifies Catholic history. Due to this committee, the Boston list is singularly free from books which are indecent, incorrect, or untrue. And Catholics have been prominent on this committee for years.

Catholic superintendents and administrators can head off many incipient efforts to introduce non-moral and atheistic ideas into public school systems. In doing this they are entirely within their rights. For if the laws insist that the schools shall not teach religion, by implication at least they dictate just as strongly that they shall not teach irreligion. Our public schools must be neutral to all specific religions; but they have no right to be antagonistic to religion in general or to any religion in particular.

When it comes about, as I think it will, that religious instruction is made available to all pupils in public schools, we hope that definite prohibitions will also be enacted to prevent all anti-religious propaganda, either by teachers or by books. Until that time comes, the Catholic teacher can help to overcome the negative force of the say-nothing policy of the schools by the positive force of his own do-something example in the matter of virtue and morality, the practical objectives of religion.

WHAT NAZIS WANT US TO BELIEVE

EDMOND TAYLOR



Fifth columnist: An enemy who is invisible when you are sitting next to him at dinner but whom you think you see under the bed.

THIS definition is based on observations in France, where fear of imaginary enemies and inability to see real ones helped destroy the nation. Since my return to the United States, I have noted a widespread fifth-column phobia. Witch-hunting is shamefully unfair and deadly to morale. The very expression "fifth columnist" is a dangerous one to bandy about. The fifth column—both Nazi and Communist—does indeed exist here, and as the French example proves, it is a deadly menace. It can be mastered only by the vigilance of the whole loyal population and by a clear insight into what it is and how it works.

To avoid the confusion France fell into, "fifth column" should be carefully defined. The term "fifth column" was originally used by General Mola when he announced over the radio that he had four military columns marching on Madrid and a secret fifth column inside the city—individuals and groups who were actively working to defeat the Loyalists. In our case, it applies to conscious enemies, sent by stealth or recruited by treason, already engaged in attacking us.

Fifth column weapons include conspiracy, sabotage and espionage; but the chief activity is the spreading of deadly propaganda—the kind employed in war as a military weapon. To weaken our morale, our faith in our country, our leaders, our strength, to set us quarreling among ourselves, has high military importance.

A fifth columnist, in other words, is a conscious enemy actively at work. The person who unconsciously helps the enemy by falling for alien propaganda and passing it on is not a fifth columnist. He is a Typhoid Mary.

Loyal citizens sometimes pass along deadly propaganda without realizing it, so what a man says does not prove he is a fifth columnist. But a case begins to shape up when there is a suspicious line of talk plus a suspicious political background—some association with the Soviet, German, Italian Governments or a society supported by a totalitarian regime. It is usually possible to trace such connections.

I am suspicious of businessmen from totalitarian countries. Likewise the social elite and scientists, professors and university students known to be in good standing with their home governments. All Communist party members, since they have to obey party discipline, are utilized as fifth columnists. Naturalized citizens and citizens of foreign parentage are no more or less likely to be fifth columnists

than Americans of our aristocratic *Mayflower* stock.

There is a big difference between fifth-column propaganda and British propaganda. England naturally wants to obtain the greatest possible support in the war. But England is not interested in undermining our government or institutions. An American who becomes pro-British does not become anti-American; one who becomes pro-Nazi does.

Fifth-column propaganda intended to demoralize us so that we shall be pushovers for the totalitarian powers follows six general patterns:

1. *Nihilist propaganda*, calculated to undermine authority. Anything which tends to discredit a country's leadership or weaken its citizens' attachment to its fundamental institutions and ideals lowers national morale and weakens its resistance to foreign attack. In a democracy, normal forms of criticism are accepted as salutary. Even partisan excesses are taken with a grain of salt.

But public men are assumed, even by their opponents, to be men of honor and decent life. Whispering campaigns which blacken a leader's character create a doubt which is deadly to morale. Hence, Communist propagandists drop hints of graft and corruption in high places; the Nazis go in for sexual and political scandals.

The Nazi accusation that President Roosevelt is a Jew named Rosenfeld is an ingenious example. Many Americans, who would not care whether he was or not, might be disturbed by suspicions that his family had changed its name to disguise the fact. Rumors a few years ago that Roosevelt was insane are typical of Nazi methods, as is the ridiculous report that Wendell Willkie is party to a Fascist conspiracy. Anyone who spreads such rumors helps the fifth column.

Attacks, particularly by ridicule, on the democratic principle or on our fundamental institutions are often propaganda. Watch out, too, for the army. In the next few months rumors like these may crop up: "The army has ordered thousands of tanks which, it turns out, are vulnerable to machine-gun fire." . . . "Because of graft a new battleship is no good." . . . "A high officer of the General Staff has been secretly courtmartialed as a spy."

The American press can be counted on to do all the exposing of army inefficiency necessary. If you hear rumors of army scandals that are not published in reliable newspapers, credit them to the fifth column.

2. *Terror propaganda*. Emotionally worded descriptions of Germany's invincibility, including talk of secret weapons, poison gases, and bacteriological warfare are a Nazi export specialty. There is a lot of such talk going on here.

3. *"You-can't-win" propaganda*. A subtle form is the Nazi preachment: "We are winning because we represent the historical spirit of the age. Democracy is a dying doctrine."

The dominant political trend of the day can only be seen a century later. Nazism is spreading because the Nazis are spreading it, mostly by tanks and planes. But propagandists imply that there is some mystic force at work which insures Nazi success.

4. *Neo-pacifist propaganda*. In France, in 1938, the slogan "Don't die for Czecho-Slovakia" was popularized by pro-Nazi papers. Maybe it was right for Frenchmen not to die for Czecho-Slovakia, but the propaganda persuaded them in the end that it was silly to die for anything, including France.

Over here, the Nazis are spreading an up-to-date version of the old pacifist theme that wars are fought exclusively in the interests of munition-manufacturers and big business. A variant is that Roosevelt is trying to lead us into war to insure his re-election.

There are honest American pacifists and isolationists. But when you hear a foreigner, who in his own country supports militarism, try to convince Americans of the horror and futility of war, you can be certain he is a dangerous fifth columnist.

5. *Separatist propaganda*. Stirring up racial hatred and arousing partly assimilated minorities in America is a weapon used by the Communists among the Negroes, and by the Nazis and Italians in regimenting their national groups. Anti-Semitism not only persecutes one racial group but generates discord among others. Any kind of racial persecution is particularly dangerous in the United States because there is no telling where it will stop.

6. *Appeasement propaganda*. All appeasement talk is bad because the Nazis cannot be appeased. Any attempt to better French relations with Germany was immediately exploited by German agents to stir up factional bitterness in France. It will be the same here.

German agents are duping American businessmen into believing that if Germany wins they will not get any business unless they now refrain from being hostile.

The dupes who believe this propaganda insist on "realism" in American foreign policy, but assume that Herr Hitler would let his own policy be determined by pique. They forget that the German-Soviet pact was concluded overnight between erstwhile mortal enemies.

When you hear something which fits into any of these six categories, quietly try to discover whether the speaker has a suspicious background. Cultivate his acquaintance to see if he repeatedly puts out dissolvent propaganda. Study him to determine whether he has the missionary attitude that distinguishes the deliberate propagandist from the unconscious victim. Not until then are you entitled to voice a suspicion, or report him to the nearest office of the FBI.

Many good citizens are unwittingly aiding fifth columnists. Remember, however, that anyone who can be converted into an unconscious Nazi helper by propaganda can be reconverted into a democrat by propaganda. It is nonsense to say that democracy has lost its emotional appeal and can no longer be made attractive to the public. Combating the fifth column is a job at which every true American should be working. You will be surprised to see how many people feel as you do and were just waiting for someone to speak up. To develop more public spirit, all you have to do is to open your lips and speak from the heart.

THE APOSTOLATE OF THE NATIVE CLERGY

JOSEPH M. LYNCH

A POINT that must always be stressed in discussing the question of the need of a native clergy in pagan lands is that Christian preaching means more than the explanation of the Catechism. It means Christianity in its complete dogmatic, moral and disciplinary development, and no foreign missionary is completely competent to do this. The Catholic religion is a complicated religion for the pagan, and conversions cannot be effected hurriedly. These are further retarded by the sacramental character of the Christian religion, since it binds the missionary to the newly founded stations and leaves him little time to engage in convert work with the pagans. This is readily understood when we consider the time expended by the average American priest in the discharge of parochial duties. As an offset it is absolutely necessary that the number of native priests increase with the growth of new mission units. At the present time it is not uncommon for one missionary to have the care of 3,000 souls scattered over widely separated villages.

Added to the above is the fact that, in the work of evangelization, the Catholic missionary has not the field to himself. He must contest every foot of progress with ministers of the different Protestant denominations, who are numerous and well organized—for instance in Central Africa where they have an extraordinarily efficient net-work of missions. This causes confusion in the untutored mind. Even well educated natives, who avow their belief in Jesus Christ, are bewildered by the conflicting claims as to the true doctrine of Christ.

Can it be said that the missionaries, for one reason or another, have neglected or are neglecting systematically this great means of making converts? The best answer is that the majority of missionaries clearly and emphatically affirm that the natives are fully able to enter into the life stream of the Church. Furthermore they unceasingly declare a zealous and numerous native clergy must be the remedy for the dearth of missionaries now being felt, and an indispensable aid in the spread of Christianity. As a matter of fact, the primary aim of all missionaries is not to erect churches or schools, or even to make converts, but to establish the visible Church in every part of the world with its own native clergy and hierarchy. That the results of this apostolate have been slow is understandable. The natives have first of all to be Christianized. Then families must be found that will consent to give their children to God—no easy task in view of the entrenched customs and prejudices of pagan peoples. Yet God, Who wills the salvation of all men, will undoubtedly grant to the new races not only the grace of conversion, but will endow

their sons with priestly vocations once Christianity has taken root.

The question of a native clergy is not new, although it is receiving new emphasis today, owing to the progress of the times and present conditions. The Church has always advocated and been extremely eager that the indigenous clergy be developed in mission lands. The policy began with the Apostles and will last as long as the Church herself, because it is based on one of the four notes of the true Church—her catholicity.

Almost innumerable are the documents emanating from the Holy See urging missionaries and Vicars Apostolic "in season and out of season" to raise a native clergy and a native hierarchy in mission lands. Though the Church realizes there is a danger of acting hurriedly or with precipitation, she banishes an over-timid prudence that would consider natives *a priori* as unfit for the priesthood. "Cannot the same grace of God," she repeats, "which made world-converting Apostles out of twelve ignorant, Galilean fishermen make men of any race, even the most primitive, vessels of election to bear God's name before the Gentiles and Kings and before all people?" Now it requires a minimum of fourteen years to fashion a priestly character in youths only a generation removed from savagery, yet notwithstanding the admitted difficulties, she insists that her historic policy be followed and that as soon as possible the missions in heathen lands be officered by their inhabitants.

The native clergy is frequently described as the hope of the missions. How brightly glows that hope some statistics poetically show. In 1889, there were but 2,700 seminarians and hardly a thousand native priests in all the missions. In 1940, there are 16,100 native seminarians in 264 native seminaries, and over 7,000 native priests have been ordained. In recent years, many of the latter have been consecrated bishops and are now ruling dioceses in Africa, India, China and Japan. It is proper to state here that of these 7,000 priests eighty-five per cent have been educated with funds supplied by the admirable "Work of Saint Peter the Apostle"—a Pontifical society founded fifty years ago by two devoted French women to assist financially missionary bishops in the work of building seminaries and financing poor native seminarians.

The native candidate for the priesthood in the missions is not an inferior type to the foreign white missionary from Europe and America. He is not accepted into the seminary to become a priest who will be merely a helper to the foreign missionary in the less important duties of the ministry. Human nature is fundamentally the same the world over. The accidental differences that do exist are the outcome of traditions, customs and methods of education. And nowadays, even these accidental circumstances are beginning to disappear. The East, especially, is emerging from her centuries of isolation. East is meeting West, and the educated classes in the Orient differ little in outlook from the average European or American.

The tragedy of the mission field is lack of native priests. France, unhappy France, for more

than a hundred years the mother country of countless apostles, is today no longer able to maintain the steady supply of recruits so necessary if the work done in the past is not to fail. The various Congregations of women have built their orphanages, schools and dispensaries, but the poignant cry all over the missionary world is for priests, priests, priests. This is no exaggeration. The need is evident. How worthy then of our prayers and material help is that Society whose object is to train and develop native priests! The Divine Master once asserted His power to raise children of Abraham from the very stones. But are we to be so presumptuous as to assume that He will miraculously multiply native priests in the missions? He demands human cooperation.

Without native priests it will be impossible to push forward the boundaries of the Church and enlarge her confines. We have the teaching of the Popes in this matter. What is needed is a new effort to apply the Papal teaching. The time has now come to bring the masses in mission lands under the banner of Christ through a native clergy.

By a native clergy the Church is made to stand forth as the Mother of all peoples. Forms of political government are accidental. She is at home under any of them. Her teaching can adapt itself without essential change to every race and class because her ultimate end is to elevate men to God. The nations that are now at the base of the social pyramid, tomorrow may be on top. It is with Christianity as with every other being destined to live. At first, it needs the life and assistance of another, but once it is sufficiently developed and mature, the new being must continue its own life.

It would be, indeed, calamitous if we fail to give our best energies, our extra generous alms to this cause. True, those native seminaries and seminarians, so lately supported by Catholic Belgium, France, Poland and the small but apostolic three million Catholics of Holland, will suffer irreparable loss.

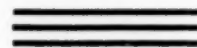
Pius XI not only encouraged this work of the native clergy but, in the first year of his pontificate, he himself elevated, in the Basilica of Saint Peter, four native priests to the Episcopate.

Nor did he overstate the potential strength of the native priests when he stated the future is entirely in their hands. This is doubly true today when we are confronted with a situation that threatens the very existence of the great Christian nations that sent not only the largest personnel to the foreign missions but were their heaviest financial backers.

Our present Holy Father, aiming to give Catholics the stimulating thought of participation, rightly places the chief emphasis in mission work on the native clergy. This is the crux of the Church's program. It cannot be solved merely by an admission of its importance by a perfunctory contribution. The whole-hearted, prompt assistance of every Catholic is demanded. Redoubled interest in this work is required to make up for the losses from which the missions are suffering and must suffer for many years to come.

NOT TO THE TUNE OF THE HICKORY STICK

AULEEN BORDEAUX EBERHARDT



THE past ten years have witnessed an unprecedented growth of a movement that is having far-reaching effects upon Catholic women, namely: the formation of parish, social and fraternal study clubs. The noteworthy thing about these study clubs is that they have done more to awaken women to the importance of possessing accurate knowledge of world events than any other factor, except, of course, the Catholic Press.

The average Catholic woman is, today, a decidedly well informed person on current events. She may not be a university graduate; indeed, she may not even possess a high school education, but she is well read, cultured, civic-minded, alert. She knows plenty about American principles of government. She understands the Constitution, and knows her national, State, county and city rules. She is informed about bills before the House and Congress, as well as the legal aspects of proposed legislation.

She has firm convictions as to what is right or wrong, and she is not at all backward in expressing herself publicly, privately and by letter. Very little in national affairs escapes her careful scrutiny. She likewise knows the history and the current working of such forms of totalitarian government as Communism, Fascism and Nazism. She is "up" on information concerning the European governments that are republics, monarchies and democracies. She has acquired a great fund of knowledge concerning practically all events of importance both in America and abroad, and she keeps that knowledge up to date.

Just what is the source of her information? The answer is quite simple—study clubs. Impossible, perhaps you exclaim. Not at all. There are an estimated one hundred thousand Catholic women's study clubs in America! The membership ranges from the small groups of eight and ten members to the very large classes of forty and fifty women. The clubs are either parish units, or are sponsored by the National Council of Catholic Women, the Catholic Daughters of America, the Women's Catholic Order of Foresters, alumnae associations and sodalities.

The membership of the study clubs is composed of average Catholic wives, mothers, teachers, business girls, farm girls, professional women, housemaids and home girls. They join study clubs actually to *study*. Their programs range from current events to the encyclicals of the Popes, and they include all branches of the cultural arts as well as politics, history and science.

Study clubs are not a passing fancy with Catholic women. Indeed, they have supported this type

of organization for years, although study clubs, as a general rule, did not become nationally popular until a decade ago. In Dubuque, Iowa, there is a study club called the Sherman Circle that is forty-five years old! The club has a wide-spread and influential membership of women who are, without exaggeration, the most loyal members an organization ever possessed. They are behind every worthwhile Catholic, civic and charitable movement, and this has been their policy for years. Dubuque is not alone in having a veteran study club. Nearly a hundred study clubs in America have been in existence for three decades.

Dubuque's newest study club consists of a group of Catholic college women who meet each week in their homes for an hour of study, under the direction of the Rev. William B. Schulte, Ph.D., of Loras College faculty. Their subject, in early 1940, was *The Church and the Nineteenth Century*, by Raymond Corrigan, S.J. Chapters of the book were thoroughly studied at each meeting and extensive correlated reading was done.

The bulk of the Catholic women's study clubs, however, are on an average eight years old. Many of them came into existence during the depression years, when they offered women a spiritual and a social outlet. Women plunged into study to forget their economic burdens and to find an answer to perplexing problems. They found study clubs so informative and so interesting that they have spread the good word far and wide. The result is that membership in these groups is steadily climbing.

The idea has taken firm hold among Catholic women that one is never too old to learn. Take the Catholic religion for example. Thousands of women who, a few years ago, knew little about the Mass itself, now follow each step of the Holy Sacrifice with intelligence and new devotion. Older women, who learned what they knew of religion at their mother's knee and, later, through the Baltimore Catechism, today possess working knowledge of the Sacraments, of the spiritual and corporal works of mercy, of the Epistles and Gospels, of the Commandments of God and the Church. Their religion has become a strong and vital force that deeply influences their everyday lives. No longer are Catholic women silent when questions are put to them about their religion. No longer are they routed in confusion by the statement that "even your Popes were bad," for they have studied church history, and they are in a position to answer this, and similar charges, correctly and without recourse.

Of all groups of people in America, Catholic women are the least swayed by propaganda. Women who, during the first World War, relied on the little they remembered from their history books for a knowledge of the belligerent countries, today are keenly aware of the deadly, futile struggles that have, for centuries, soaked the battlefields of Europe with the best blood of her youth. A study of European history has opened the eyes of Catholic women to the pitiful, yet deplorable, condition of affairs abroad where brutal wars have occurred

every few generations, and where preparations for battle seem to be a very part of the life of the people. Because they realize that present-day conditions are but the aftermath of centuries of hatred and of struggle, American Catholic women can view the claims of the propagandists in the clear light of knowledge.

Study clubs have given Catholic women the great boon of an opportunity for intelligent discussion of world events. Each club hears the opinion of not just one, but of all its membership. Everyone is entitled to give her viewpoint. This makes for a highly informed, tolerant group of women who not only know what they are talking about, but how to act as well as talk.

Today, more than ever before, knowledge is power. The time is past when Catholic women could afford to be indifferent to world affairs on the plea that they knew nothing about these events. They realize that theirs is a great responsibility, that they must keep abreast of the times. The home is in their care, and their influence has extended into the school. Theirs is the task of thinking right and doing right so that the youth, who are in their care, may possess the heritage of right living. Young mothers, middle-aged mothers, even grandmothers must study and make use of what they learn, for the world is moving swiftly. Perhaps it may be women's rôle to act as a check-rein on humanity's apparently headlong rush to destruction.

The study-club movement is gaining momentum. This does not mean that wives and mothers are neglecting their home duties. Far from it. But, all women have a certain amount of leisure time. Why should they not make use of this time to gain knowledge in order that they may know what is going on in the world of affairs, and learn what part Catholic women must and should play in this age of trial and turmoil?

The principal reason why study clubs have grown is because women really like them. The serious work connected with a study club is the chief factor in sustaining interest. Few housewives take pride in producing a mediocre cake whose ingredients are carelessly thrown together. On the contrary, housewives strive for perfection in culinary arts. The same holds true of study clubs. Women join them to learn—and learn they do! And this is the secret of the power of organized Catholic women today. They do well whatever they set out to accomplish.

It is a comforting thought to know that there are possibly a million Catholic women enrolled today as members of some study club or other. This is a healthy sign. Women, secure in their knowledge of what is happening in the world, will pause and consider well before making any serious decisions. Insidious attempts to influence the opinion of Catholic women will be discounted because of this knowledge. Vicious propaganda cannot stand the spotlight of publicity. Nowhere is publicity used to better advantage than in a study club composed of earnest, enthusiastic and determined women, thirsty for knowledge!

CHRONICLE

THE ADMINISTRATION. A special medal voted by Congress to the Rev. Francis X. Quinn, of New York City, was presented to the priest by President Roosevelt. In April, 1939, Father Quinn, at the request of police, entered a house where a cornered gunman held an elderly couple as hostages. Gazing for an hour into the muzzle of a gun, Father Quinn finally persuaded the bandit to surrender. . . . Referring to unofficial and unconfirmed reports that Japan had delivered an ultimatum to the authorities of French Indo-China, demanding use of bases in that territory for military operations against China, Secretary Hull warned Tokyo that in the event Japan attempted to change the status quo in French Indo-China and the Netherlands East Indies "the effect upon public opinion in the United States would be unfortunate." Mr. Hull also informed Tokyo that the United States hoped for an early agreement whereby American troops would be able to guard that section of Shanghai's International Settlement formerly patrolled by the recently withdrawn British soldiers. . . . Henry A. Wallace, Democratic Vice-Presidential nominee, advocated conscription of industry if necessary for defense needs. . . . President Roosevelt issued an Executive Order, effective September 16, calling more than 60,000 members of the National Guard, from twenty-six States, to active service for a year. . . . Mr. Roosevelt announced the appointment of Frank C. Walker as Postmaster General to succeed James A. Farley. . . . Retorting to Wendell L. Willkie's demand that he state his position on the conscript-industry amendment to the Burke-Wadsworth draft legislation, President Roosevelt said the Republicans were seeking to drag him into a political discussion.

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PRESIDENTIAL ACTION. Without consulting Congress, President Roosevelt concluded an agreement with Great Britain, whereby he exchanged fifty United States Navy destroyers for ninety-nine-year leases for sea and air bases in eight British-owned Western Hemisphere territories—Newfoundland, Bermuda, the Bahamas, Jamaica, St. Lucia, Trinidad, Antigua and British Guiana. Mr. Roosevelt's Attorney General, Robert H. Jackson, ruled that the arrangement could be effected by an Executive Agreement without Senate ratification. After he had concluded the pact, President Roosevelt, in a message to Congress, said: "I transmit herewith for the information of the Congress notes exchanged between the British Ambassador at Washington and the Secretary of State on September 2, 1940, under which this Government has acquired the right to lease naval and air bases . . . also a copy of an opinion of the Attorney General dated August 27, 1940, regarding my authority to con-

summate this arrangement. The right to bases in Newfoundland and Bermuda are gifts. The other bases mentioned have been acquired in exchange for fifty of our over-age destroyers. . . . This is the most important action in the reinforcement of our national defense that has been taken since the Louisiana Purchase. . . . I have taken advantage of the present opportunity to acquire" the bases. . . . The State Department released correspondence with regard to a British pledge not to scuttle or surrender its fleet. On August 29, 1940, Secretary Hull, writing to the British Ambassador, referred to Prime Minister Churchill's statement to Parliament of June 4, 1940 to the effect that if British waters became untenable the British fleet would not be sunk or surrendered but would be sent overseas, and inquired if that was the settled policy of the London Government. The British Ambassador on September 2, 1940 replied that the intention never to sink or surrender the fleet represented "the settled policy of His Majesty's Government." . . . The British Ambassador's note to Secretary Hull said that Britain would make the bases available "in exchange for naval and military equipment and material which the United States will transfer to His Majesty's Government." . . . Shells and torpedoes will go with each of the fifty destroyers released to Britain, a spokesman of the Navy Department revealed.

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CONGRESS. With twenty-four other persons, Senator Ernest Lundeen of Minnesota was killed when an airplane crashed in Virginia. . . . The Senate Judiciary Committee opened hearings on the Burke anti-third term resolution. . . . Asserting President Roosevelt's speeches at the Chickamauga Dam and Newfound Gap were political, Representative Joseph W. Martin, Jr., chairman of the Republican National Committee, demanded that the Senate Committee on Campaign Expenditures investigate to ascertain if the costs of Mr. Roosevelt's special trains and other expenses "incidental to his campaign for re-election" were being paid out of United States Treasury funds "supplied by the taxpayers, or were being charged, as they should be, to the Democratic National Committee." Mr. Martin also demanded that when the President was given free time on the radio, Wendell Willkie should be granted the same amount of free radio time. . . . Senator William H. King, of Utah, was defeated by Representative Abe Murdock in the Democratic primary. . . . Heavy Senatorial fire was directed at Wendell L. Willkie. His desire for debate could be gratified by debates with the many Republican leaders who disagree with him, Democratic spokesmen suggested. . . . Sitting as a committee of the whole, the House, by a vote of 185 to 155, approved an

amendment to the Burke-Wadsworth bill whereby the draft would be postponed for sixty days to give a recruiting drive for volunteers a test.

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AT HOME. The plant-seizure amendment to the Burke-Wadsworth draft bill passed by the Senate was denounced by Wendell L. Willkie. Empowering the President to take over industry in peace time would constitute a step toward "the socialization or sovietization" of America, would approach dictatorship, Mr. Willkie maintained, adding: "The conscription of industry is the conscription of labor." The Republican candidate asked Mr. Roosevelt to tell the public whether he favored the plant-seizure proposal, assailed the President's refusal to disclose his position. . . . Mr. Willkie characterized President Roosevelt's conclusion of the deal with Britain without obtaining the approval of Congress as smacking of totalitarianism. . . . In the first public speeches made since his nomination for a third term, President Roosevelt dedicated the TVA Chickamauga Dam near Chatanooga and the Great Smoky Mountains National Park at Newfound Gap, on the Tennessee-North Carolina border. Both speeches were broadcast over three national networks. The Federal investment in TVA includes no "watered stock," the President declared. In dedicating the National Park, Mr. Roosevelt said Europe is now closer to America than "was one side of these mountains to the other when the pioneer toiled through the primeval forest. . . . The greatest attack that has ever been launched against freedom of the individual is nearer the Americas than ever before." Sacrifices on the part of all citizens will be necessary, the President asserted.

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INTERNATIONAL. Sitting in Vienna as an arbitration board in the Rumanian-Hungarian territorial dispute, Foreign Minister Von Ribbentrop of Germany and Count Ciano, Foreign Minister of Italy, awarded Hungary about half of Rumania's Transylvania territory, which had been taken from Hungary after the World War. The Rome-Berlin Axis agreed to guarantee Rumania's new frontiers. . . . Rumania ceded Southern Dobruja to Bulgaria. . . . The surrender of approximately 19,300 square miles of Transylvania to Hungary provoked intense resentment among Rumanians. King Carol abdicated in favor of his son, Michael. General Ion Antonescu was called in as Premier to avert a crisis. He demanded dictatorial powers, which were granted. Dismembered post-War Rumania has now lost within a few weeks Bessarabia and Northern Bukovina to Russia, South Dobruja to Bulgaria, half of Transylvania to Hungary. . . . By a vote of 83 to 65, the House of Assembly in South Africa, rejected a motion by General J. B. M. Hertzog, former Prime Minister, calling for peace between South Africa, Germany and Italy. . . . London announced that Chad, the Cameroons and other sections of French Equatorial Africa have allied themselves with General de Gaulle, French leader in England, who is fighting on against Germany and

Italy. Tahiti, in the South Pacific, declared for the de Gaulle movement. . . . In Russia, the Soviet Government called youths of 18, 19 and 20 to the Army. Charging "provocative" attacks by Rumanian troops and planes on the new Rumanian-Soviet border, Moscow forwarded a strong protest to Bucharest. . . . At Vichy, France, the Pétain Government abrogated the anti-religious law of 1904, making it illegal for Religious Orders to conduct schools. The law withholding from Religious Orders the right of association was also rescinded. The Vichy Government admitted that rebellions had broken out in French Indo-China and French West Africa, following the movement to de Gaulle's leadership in French Equatorial Africa. . . . France and Mexico signed an agreement for the migration of 250,000 Spanish civil war refugees to Mexico. . . . Two rival Congresses were inaugurated in Mexico, one for the Cárdenas candidate, the other for Almazan. From the United States General Almazan stated he would return at the proper time to claim the Mexican Presidency. . . . Reviewing the Pope's peace efforts, the *Osservatore Romano* declared: "It could be said that not for one day has the Vicar of Christ failed to act for the reconciliation of peoples."

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GERMANY. Speaking in Berlin's Sportpalast, Chancellor Hitler declared that the British air force "cannot fly over German land during the day, while the German air force is over England day after day. The English come in the night and drop their bombs without choice of objectives and without plan on civilian residential sections, farms, farmhouses and villages." Asserting he had not permitted retaliation for this for three months because "I thought they would stop this mischief," the Chancellor continued: "You will understand we are now nightly giving the answer and in increasing measure." . . . Stating the British had revealed they were preparing for a three-year war, Herr Hitler added he had instructed Marshal Goering: "Prepare everything for five years." . . . The British people are curious and are inquiring: "Why don't you come? My answer is: 'Keep your shirts on. We are coming,'" the Chancellor remarked. . . . The Reich Fuehrer indicated his purpose to make it impossible for Great Britain to blockade the continent of Europe at will. "We are tired with having England tell us what we can do and what we can't do—with telling us whether we may drink coffee or not cut off."

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WAR. Day and night, massed formations of Nazi bombers, convoyed by fighters, pounded Britain. Air-raid sirens shrieked in London, on one occasion seven times in twenty-four hours. Once, the House of Commons had to suspend sitting, move to the cellar. . . . The R.A.F. loosed far-flung raids over Germany, France, Italy. Night after night British airmen hurled explosives on Berlin. . . . Italian planes continued battering the Suez Canal, Alexandria, Malta. In Kenya, Italians took Buna.

SPANISH TROUBLES AGAIN

UNPUBLISHED as yet in the newspapers, but reported from a most reliable source, is the plan to set up a Spanish government-in-exile, such as that of France, Poland and other Nazi-conquered countries.

This so-called Spanish exile-government, according to information at hand, would be composed of the defeated Loyalists who scampered out of Spain at the approach of the Nationalist forces under General Franco.

Some of these found lodgment in France and England, but they have, apparently, again escaped from these countries. The greater number of the former Communist-controlled Popular Front came to Mexico and the United States. They were notables at first, but have now sunk into the ranks of the undercover plotters.

Under date of August 29, the French Government at Vichy and the Mexican Government signed an agreement whereby France would rid herself of the 250,000 Spanish Loyalists, Anarchists, Communists and Socialists, and whereby Mexico would add them to her already impoverished population. Some Americans, who aided the Spanish Reds during the civil war, are known to be seeking American ships from the Washington Government to transport these Loyalists to Mexico. In league with the fugitive Loyalist leaders, they have never desisted from their plotting. They are still collecting funds to promote a counter-revolution against the established Spanish Government.

The staging is, apparently, being built for the tragedy or the comedy of the Spanish government-in-exile. The effects of such a creation, in itself, will work no damage in Spain on the Spanish Government. The result, however, may be destructive of Spain's effort to build up peaceful and favorable relations with the United States and other foreign nations.

The plan to erect and dignify this Spanish government-in-exile is reported from British sources, not from Spanish circles. It is stated that the project depends on General Franco's relations with Great Britain. The exile-government would not be set up, nor would the exiled leaders be encouraged, if the present Spanish Government remained out of the war. But, should the established Government in Spain be regarded as likely to enter the war on the side of Italy, or should it forward more actively its demand for the return of Gibraltar, or otherwise be antagonistic to British aims, the Spanish exiles would be lifted out of their present obscurity and organized into a so-called government. There might be reasons to justify other exiled-governments; but none for this.

There would result a new war of propaganda, involving the United States and the Latin-American Republics. There would be created a new confusion in international affairs. And increased suspicion would rightly be entertained against those nations and individuals who supported this junta of Spaniards for their own purposes.

EDITOR

AMERICAN DEFENSE

MORE surprising than the trade of sea bases for destroyers is the general acceptance of the deal and the method by which it was effected. The lease of the sea bases from Newfoundland to British Guiana is an impressive and, doubtless, an important strengthening of American defense against the Nazis whom we have chosen to fight. The transfer of the destroyers to England, as a by-act, is a stimulus as well as a material aid to the British, whom we regard as our first-line defense. The deal itself is finished, and may have good results; but it is far less important than. . .

DO WE NEED DESPOTISM?

AT the last meeting of the Constitutional Convention, Monday, September 17, 1787, "Doc. Franklin rose with a speech in his hand, which he had reduced to writing for his own convenience, and which Mr. Wilson read." The old man was happy in the assurance that after many perils the Convention had concluded its labors with a document to be submitted to Congress, even though "there are several parts of this constitution which I do not at present approve." "On better information and fuller consideration" he might approve them, but it was now desirable that the Constitution should be transmitted to Congress with as much unanimity among the delegates as might be possible, and by Congress to the people of the States. The document provided for a kind of government that would probably succeed. This government, said the wise old man, "is likely to be well administered for a course of years, and can end only in Despotism, as other forms have done before it, when the people shall become so corrupted as to need despotic Government, being incapable of any other."

Has that need come to us Americans? Franklin's words were spoken 153 years ago next Tuesday, and in that flight of time great changes have come to the American people.

With the other framers of the Constitution, Franklin believed that the eighteenth-century Americans were capable of self-government to a degree which made a civil government of large powers unnecessary. He and they also believed that this power of self-government

TRIALS

USED AMERICAN DECAY

DEMOCRACY, in the sense that we used to know it, is fading out. The President recently stated that the American people has grown soft. Gone are the former great protesters of the Senate and House, weak are the spokesmen of the political parties, subservient are the newspapers, once militant, and thoughtless is the mass of the people. The will of one man can sway the nation; the aims of a small group can suppress all opposition. We are become a soft nation, easy to lead and docile to follow. The democratic processes more or less remain, but democracy is dying.

DESIC GOVERNMENT?

would remain unimpaired, provided that the people cultivated religion and morality, and frequently turned back to consider "fundamental principles." But none of them believed that this power was incapable of being weakened, and lost. In the *Farewell Address*, Washington drew up a long list of errors and vices which would destroy it. "Well, Doctor, what have we got, a republic or a monarchy?" McHenry records that a lady asked Franklin. "A republic replied the Doctor if you can keep it."

Have we kept it? Has our neglect of spiritual ideals, and our zeal in the promotion of whatever has seemed to promise increased material wealth, so weakened our power to govern ourselves that now we "need despotic Government, being incapable of any other"?

It has been said by the Divine Teacher that man lives not by bread alone.

Today, men turn to the Government at Washington to demand what their ancestors would have rejected with scorn. Day by day grows brighter in the eyes of millions the vision of a Government which shall build, furnish and maintain houses for them, and thereafter provide clothes for their backs and food for their bellies. The old ideal that it is not the business of the Government to support the citizen, but the citizen's business to support the Government, is now denounced as a heartless principle, destructive of good government. When that ideal shall have been rejected utterly, then we shall need and have "despotic Government, being incapable of any other."

CATHOLIC NATIONAL UNITY

AT THE dedication of the Great Smoky National Park, the President based his appeal for national unity on the idea that we are facing a great national crisis. We may agree with the President or we may differ from him as to the imminence of that crisis. No such question, however, need be raised about the Catholic Church, for the Church is always facing a crisis and therefore is always in need of unity.

The problems created by war abroad and national defense at home, therefore, do not change the situation of the Church in the United States from one of peace and unconcern to a state of emergency. The Church's warfare is perpetual, just as her defense is perpetual. She remains the Church Militant until the end of time. Only when the last demon has been driven back to hell, when the last error has been overcome and the salvation assured of the last soul to whom she is called to minister may the Church lay down her arms and say that the fight is over.

Times, however, like the present do not radically alter the Church's situation but they do create a special emphasis. They bring out into the light of day certain needs which in less disturbed periods remain hidden. Today Catholics become readily conscious of the need of unity in our ranks. New attacks upon Faith and morals readily take advantage of our divisions.

When thoroughly aroused to our need for unified thought, unified action in the face of new demands, we begin to cast about for points where our unity can be strengthened. Here, however, is where the danger starts. The Church requires unity of her members up to a certain point. She preaches one Lord, one Faith, one Baptism. Her unity of teaching, of worship, of pastoral government is Divine, it is not a creation of human origin.

Beyond that point, however, the Church imposes no fixed unity. She leaves to her children a great diversity of views and practices on things which are not determined by the strict laws of Faith and morals. It would be fatally contrary, for instance, to the spirit of the Church to attempt to impose unity upon American Catholics in regard to purely political matters; to make all Catholics or any group of Catholics—as Catholics—to vote as one. Even in purely political matters certain moral issues may be involved. But, as a rule, the bearing of these matters upon moral issues is too uncertain to enable them to be placed authoritatively upon the consciences of Catholics. The Church expects each individual to form his own decision and vote according to his conscience.

If Catholic unity is Divinely ordained in some matters, and other matters are left free to the conscience of the individual, in what respect, therefore, is our unity to be strengthened? The answer is plain: in those matters where Faith and morals are clearly and unmistakeably concerned, where the Church has spoken authoritatively to that effect, yet where a large number of Catholics—other-

wise believing and practising their religion—still refuse to conform to the Church's legislation.

Preeminent in this field is the matter of Catholic education. That Catholics should be divided politically in the United States is a good thing. It will be disastrous for the Church and unhealthy for the nation if or when Catholics are all gathered in one political fold. It is perhaps meet and salutary that Catholic opinion is divided about the issues of the war. If the right is on one side rather than on the other in the present conflict, let that fact gain allegiance through the ordinary processes of reason and not through any dictates as to war attitudes imposed in the name of religion. But it is a fatal and unreasonable weakness for Catholics to be divided in the educational field. More powerful than the armies of the totalitarian governments is the unity of their various systems of education. The "single" school follows the unique dictator and the monolithic state.

If the war situation is to arouse Catholics to heroism, let it arouse them to make heroic efforts to bring all Catholic youth into Catholic schools and to provide schools capable of educating all Catholic youth and open to all Catholic youth without other qualification than their Catholicism.

In the face of a totalizing world and a centralizing United States, in the face of new and ever more concerted attacks upon Christ and His Church, Catholics cannot afford to drift aimlessly along: deaf to the Church's own warnings, blind to the examples of religion's casualties among their own number, insensible to the harm resulting from inadequate preparation of millions of young Catholics for the severe tasks of Catholic Action.

There is no governmental conscription law in the United States to force our youth into Catholic schools. The Church herself is cautious and benign in the rigid enforcement of her own statutes. But the consciences of individual parents should not be thus benign. In this respect, above all, we should have, in the President's words, "absolute national unity for total defense."

WHY THEY SEEK EXEMPTION

AN impression is being created by certain letter-writers in the daily press that exemption of clergy, clerical students and members of Religious communities, under the proposed military conscription laws, is an implication on the part of the exempted of unwillingness to make sacrifices for this country. This impression is totally false.

No group of citizens in this or any other country have a more glorious record than the clergy. Protestant minister, Catholic priest and Jewish rabbi stood shoulder to shoulder with the fighters in the World War. Exemption is sought not to escape sacrifice but to perfect it; to make sure that the highest type of service is rendered by those who minister upon the battlefield or those who keep religion's fires burning at home. The only problem of Church or nation is to restrain those whose eagerness to serve outstrips strength or opportunity.

SIN FORGIVEN

IT is not at all uncommon for some blood-stained criminal to turn to the priest, and ask to be led back to God. Why he asks, we do not always know, but that he should ask and receive forgiveness, should not be considered strange by any man who believes in Almighty God and His redeeming grace. Scribes and Pharisees generally question the reality of these conversions. So intent are they in drawing up long catalogs of sin that they seem to be disappointed when they discover that men can free themselves from sin. The Scribes did not pass away nineteen centuries ago. Sometimes it seems that they are more numerous than in Our Lord's time. Every conversion brings from them the gibe that the Church can always find place for a crook.

Thanks be to God, she can. If the crook does not voluntarily seek her, she goes out into the desert, like her Divine Founder, to search for him. Teaching the dreadful reality of sin, she also teaches that through the infinite merits of Jesus Christ, Our Saviour, the worst of sinners can be saved. She does not despair of any man, and when a notorious sinner is reclaimed from the very jaws of death, she remembers that the first to whom Our loving Saviour promised life everlasting was a malefactor nailed to a cross. This is the first recorded death-bed conversion, and by His example Our Lord has sanctioned these last-minute submissions to the urgency of His love.

The Gospel for tomorrow (Saint Matthew, ix, 1-8) shows the Scribes in a typical attitude. When Jesus said to the sick man, "Be of good heart, son: thy sins are forgiven thee," instead of putting the best possible construction on that tender greeting, they accused Him in their hearts of blasphemy. To them salvation was a matter of outward ceremonies, and this summary method of dealing with sin offended their petty souls. Ostensibly, their zeal was for the Law, but their conduct seemed to resent God's exercise of His power to remit sin. To prove that as God, He had authority to forgive sin, Jesus bade the sick man to take up his bed, and go to his home.

The Sacred Heart of Our Blessed Lord is still full of tenderness for His suffering and for His sinful brethren. When it is for their spiritual welfare, He will today as of old call upon His power as God to heal the sick. That He does this is manifest, not only from the history of Lourdes, but from the miracles required for the canonization of a Saint. But on occasions infinitely more frequent does He use His authority as God to forgive sinners in the Sacred Tribunal of Penance. Even as it is not difficult for Him to heal the sick, so by His word the soul that is sick unto death is restored at once to spiritual health and vigor.

Happy in life, and happier at the moment of death, is the man who has frequent recourse to the riches of Divine grace in this great Sacrament. In them he finds strength to fight bravely against the enemies of his soul, and a foretaste of that heavenly peace which is the lot of the sinful soul that has been saved for Heaven.

CORRESPONDENCE

MOTHER OF GOD

EDITOR: In a recent article entitled *Mary, the Virgin Mother, Is Assumed into Heaven* the following statement occurred:

The tragic element in the history of devotion to Mary is not the few exuberances of Catholics in their love of the Madonna; it is the fatal loss which the Protestant world brought upon itself so completely and is regaining lately only in atomic proportions—when it excluded the Mother of God from the theology and Gospel of the Son of God.

In connection with this quotation would you be so kind as to answer the following questions:

Do Protestants give the Blessed Virgin a lesser place in their faith than do Catholics? Did the Reformation cast aside Mariology for the Protestants? Kindly explain how the Protestant churches have "excluded the Mother of God from the theology and Gospel of the Son of God."

In my opinion, most Protestant churches accept Mary as the Mother of Jesus, and therefore of God, since Christ was the Son of God.

Fort Riley, Kans.

JOSEPH C. SIDES,
Chaplain, U. S. Army

EDITOR: Our Lady was excluded from Protestant theology principally through the resistance which some of the sects showed in early and recent times against the doctrine of the invocation and veneration of the Saints. The Catholic Church has a special place for Our Lady, paying her a special reverence, called *hyperdoulia*, a word which indicates that devotion to her is on a plane above that given other Saints.

Again in modern times Our Lady is excluded from the theology of the sects through their general disinterest in and lack of emphasis upon all doctrine. In the Protestant churches that living movement and progress in Marian theology, which is a feature of the Church since the Reformation, has not been felt. Not only have they not been moved to consider the place in the deposit of Faith of such dogmas as the Immaculate Conception, but have even opposed this. And they are taking no part now in the many theological questions which are being mooted in Mariology.

Your correspondent speaks of a belief in the doctrine that Mary was the Mother of God. Obviously, this doctrine is in the formularies of many of the sects. Nay, even for the defense of the doctrine of the Virgin Birth I may cite one of the best works of this century which was written by an orthodox Presbyterian, the late Reverend J. Gresham Machen. But the fate of this defender of fundamentalism and the tragic losing combat which he waged in his own church against the forces of rationalism and naturalism are well known.

Recently there has appeared a history of *The*

Presbyterian Conflict from the pen of the Reverend Edwin Rian, a reverent follower of a revered leader. The story shows how the dogmas of one sect have been shattered under the blows of naturalism, and what the author has written of the destructive inroads of this poison on the belief of the Presbyterian Church, is, unfortunately, tragically true of other churches. With the modernistic interpretations of what the Divinity of Christ means after it is studied in an eviscerated Bible, historical Christianity is slowly dissolving out of the creed of American non-Catholics.

New York, N. Y. WILLIAM J. MCGARRY, S.J.

DEMOCRAT BRANN

EDITOR: One of the Comments in *AMERICA* last week (September 7) mentioned the vigorous battle now going on the State of Maine between Representative Ralph O. Brewster and former Governor Louis J. Brann for the Senatorial seat.

During his long and vigorous career in public life many opprobrious terms have been hurled at Governor Brann, but I doubt that he has ever before been called a Republican.

In an obvious slip of the pen our Comment called him that, and this note is meant to correct the error.

When this appears in print, Governor Brann might possibly be the newly elected Senator Brann. I doubt it; but win or lose, Louis J. Brann remains a Democrat.

New York, N. Y. GERARD DONNELLY, S.J.

SIXTH COLUMN

EDITOR: I was half-heartedly opposed to conscription until very recently, when I listened to some remarks in its favor as presented by an Irish Catholic who fought in the trenches in 1917-18. This is mentioned to prove that he was no *embusqué*!

His reasons: If only volunteers are taken, the vast majority will come from the ranks of the unemployed. One can hardly expect those who have jobs to relinquish them thus early in the national crisis.

Result: After the first excitement, "that first, fine, careless rapture," dies down and the steady grind of training continues, there will be much dissatisfaction, much comparison of their lot with that of those capitalistic youths who did not enlist.

(The views expressed under "Correspondence" are the views of the writers. Though the Editor publishes them, he may or may not agree with them. Just as the readers may or may not agree with the Editor. The Editor believes that letters should be limited to 300 words. He likes short, pithy letters, and merely tolerates lengthy epistles.)

This is inevitable, and in this state of mind a fertile field will be ready for the seeds of Communism. Don't think that Hitler's clever emissaries will overlook such opportunity.

Then, in a couple of years or less, we shall have an organization, trained by United States Army officers, ready to turn against us at the drop of the hat. This is not feminine hysteria—witness how Bridges and his ilk are still being petted and protected by our present Administration!

My only son served in the Navy during our last unpleasantness and ended by commanding a minesweeper during the clearing of the North Sea barrage. This, the Suicide Fleet, was conceded to be the most perilous branch of the service; so I am not suggesting for other women's sons any duty that I would be unwilling for my own to assume.

Los Angeles, Calif. EDITH MARTIN SMITH

BOGEYMAN

EDITOR: The policy of the Church since the crack-up of Christendom has been of a long range type, namely, education of youth to assure the health of Catholicity after the maturing of that youth. And yet the pious man of every age bemoans the lack of religion in his contemporaries. Is there something wrong with the policy of the Church?

Christ said, "Suffer the little children to come unto Me" only when the Apostles were trying to keep them away from Him. He did not even imply that he wanted to talk with children in preference to adults. As a matter of fact what He said to and about the children was meant as a lesson to the adults. To be sure, education of youth is essential to the wellbeing of any organization but why should religious education cease for the majority when school days come to an end?

Of course there are books and other publications to be read, lectures to attend, retreats and missions to be made and priests to consult. However, the lives of most of us hold hours of work hard enough to make us seek relaxation outside of working hours. What reading we do is for enjoyment or to keep abreast of current events. There is precious little time given to other informative reading. The motives for other types of reading, religious and philosophical in particular, are not clear enough in our minds to warrant the effort.

Whose fault is that? Could it be the fault of the clergy? Sunday after Sunday for over thirty years I have attended Mass. I have heard lying, stealing, slander, adultery, fornication, anger and the rest slammed hard at the church walls and pulverized for my edification. I have heard "Don'ts" without end. I have been told if I do something nice I will go to Heaven.

Do we laymen ever attain the use of reason in a religious sense? Children are lured by sweets and deterred by the bogeyman. However, if we are children in the minds of the clergy, isn't it pretty sound psychology to deflect the child's mind from what we don't want him to do? Wouldn't a mother say, "Oooo look at this nice ball!" rather than "Don't you dare put those beans in your

nose!" Possibly the child hadn't thought of his nose as a depository for beans. "What ho! Let's try it!" Or if we are not children why not dispense with the sweets and bogeyman and give us some meaty thoughts to chew on?

What a marvelous opportunity is being missed when the parishioners come to Mass each Sunday. A planned series of explanatory sermons would hold the interest of the congregation. Why haphazardly blast me for something I'm decent enough not to do anyway? Why not tell me what it is I believe in? Why not tell me about God, why the Church is called "Holy Mother," what is meant by the vaguely remembered "One, Holy, Catholic and Apostolic"?

Would religion wane as much in any age if religious education were followed through? If a person's interest is aroused he will seek further information. Reading and study groups are not born of receding memories.

Portland, Me.

LEE WALLACE

IRONED OUT

EDITOR: Your issue of August 24 contains a letter, initialed R.G.K., directed against my article, *Minimum Wage Ironed Out for Erie's Laundry Workers*. It would have been easier to answer R.G.K. if he had not purported to quote language which I never wrote and principles to which I do not subscribe. Whence he derived the statements which his letter puts in quotation marks I do not know. Why he should impute them to me, on the basis of my article, I can only attribute to inadequate digestion of what I actually wrote. . . .

R.G.K. uses my article as a whipping-boy for many things which I, too, reprobate, e.g., "crack-brained and excessive demands of reddish racketeer-controlled labor unions and their reddish puppets in Governmental bodies," divorce, birth control, euthanasia, hypocritical misuse of encyclicals, and the immoral arithmetic that wrong plus wrong equals right. Unfortunately, my article (devoted to a different subject) is devoid of any reference to such matters.

R.G.K.'s statements are so categorical with regard to the few principles which I supported (most of my article was mere exposition of a court decision and a specification of *problems*, not *solutions*) that I am sure he would rule out any application of the doctrine of probabilism. If he has certain moral principles different from and better than the several I advocated, whether they are his own invention or from works on moral theology, I would appreciate hearing about *them*. My own perusal of such works convinces me that their tractates on distributive justice are woefully undeveloped and deal only with conclusions and not with determinations, to use Saint Thomas's terms. . . .

Discussion on the basis of *principle* was what I invited and hoped for by the first paragraph of my article. The problem is important and deserves consideration in all its implications. But you don't clothe yourself with the armor of the natural law by embroidering some names on your lapel.

Albany, N. Y.

GODFREY P. SCHMIDT

LITERATURE AND ARTS

SHALL IT BE POEMS OR PARSNIPS?

SISTER M. PHILIP, C. S. C.

POETS are politely, or impolitely, tolerated as unnecessary impediments while cooks are held in general esteem and considered quite indispensable. Poets are cataloged as fools and idle dreamers while cooks are regarded as sensible indefatigable workers.

As a consequence of this topsy-turvy notion, certain niceties are tendered cooks which are refused to poets. For example, a cook knows where and when to expect the supplies which have been duly ordered, and the pantry or the frigidaire offer storage possibilities for the same. There is an etiquette which is strictly observed. No grocery boy, however reckless, would ever follow the cook down town on a Sunday afternoon in order to thrust into her hands a package of graham crackers which had been ordered during the week.

But consider the plight of the poet! His inspirations, unlike the butcher-boy or the bread-man, are absolutely unpredictable. Wistful, elusive, vehement, they dog his every step for days on end only to ignore him completely for the next month. He may wheedle and cajole in vain—or even feign stark indifference—but no poet is ever fool enough to attempt to order them about. And when inspirations come, as they sometimes do, six at a time, which shall he take? And will the others keep? Where?

You say: "Exactly the predicament of a cook at the height of the cherry season." But wait! The cook has the lead and may can as many quarts as she chooses, while the poor poet, to carry out the analogy, can put up only one cherry at a time. A cook can turn out a batch of muffins, but no poet can turn out a batch of poems.

The satisfaction (or dissatisfaction) of the cook is immediate. Good soup, or roast, or dessert, is duly praised, and that at once. Should the contrary be the case, as for example the absent-minded specialty *Toast L'Africaine*, the offending dish can be quickly whisked out of sight with no attendant hurt feelings.

But a poet's satisfaction, if such thing there be, is necessarily deferred. It is ultimately dependent on the whims of editors in the clutches of coffee nerves or Blue Monday. A poet may be convinced that he has written something good until some weeks later his piece is returned with a soggy re-

jection slip. And the dank impersonality of those little missives! Never the least ray of hope, or a suggestion as to where improvements should be made. Cook will be told that the muffins would be better with more salt, with less shortening; but the poor poet—will the nonchalant verdict that returns his brain-child in ignominy tell him that fewer adjectives or more care for meter would change his poetic hard-tack into ice-box cake?

Imagine the mental state of the cook who three or four weeks after serving a porterhouse steak had the same returned to her with a note something like this:

My dear Sir or Madam,

Thank you for letting us see your steak. However, we regret to tell you that we do not find it suitable to our present needs. Definite reasons cannot be given for the rejection of unsolicited steaks.

Furthermore, editors who will agree on the merits of a good steak often come to odds on the merits of a good poem. It is not unknown, also, that a poem rejected one week may be accepted the next week by the same editor (who has probably taken to Sanka in the meantime). Nevertheless, this hazardous practice of offering the same piece twice is not to be encouraged.

Cooks and poets, however, as a class, have one great similarity in the fact that neither eats a great deal—the former, because food is too much in evidence—the latter, because it is too scarce. In the question of remuneration, the dissimilarity is equally marked. The cook is paid regularly or she walks out, while the only regular thing about a poet's pittance is the irregularity with which it comes.

But despite all odds against him, I side with the poet. Chesterton once said:

The wine they drink in Paradise
Is made in Haute Lorraine.

Which might be paraphrased as:

The songs they sing in Paradise
Are made of poet's pain.

For no cook, however skilful, can make left-overs into things other than meat-pies or bread-puddings. While any poet, who remembers that his lowly craft has been sanctified by the Eternal Word of God, can transform even such fragments as headaches and heartaches into exultant *Glorias*.

PROOF READER BLUES

RAYMOND A. GRADY



HE was sad, and he was miserable. Anybody that saw him in Tony's crying into his beer could tell that. And he was wet, too, because it was a miserable, rainy, sticky night outside. I didn't have much hope of him; why should I? It just goes to show you never can tell where a story may come from. And I was pretty low, myself. There was no news. It is a funny thing, but there never is any news on a wet night. Did you ever notice all the big stories break in good weather? I don't know why, but they just do.

I was pondering this and other things, sipping a glass of ale, when the man spoke. I turned to listen. He didn't seem to be speaking to me, or anyone. He was just talking to himself.

"Yeh, it's always my fault. I always get to take the blame. It couldn't be anybody else, of course. How could it?"

"Blame for what, old timer?" I asked.

"Just for every thing that happens, that is all! You take the reporter now. Suppose he pulls a bloomer. Does he get panned? He does not. He blames it on me, and even apologizes the next day for my mistakes. And I have to read proof on his yarn putting the blame on me for something he did himself. I can't slip in a slug saying the reporter is a so-and-so liar. I'd get fired.

"You take and blame a guy that ain't at fault, and then make him admit it, seems to me like frying the calf in its mother's milk. Huh? That's Shakespeare. Sure. Us proof readers got to know all them things.

"Just the other day, two Negroes was married. How was I to know the reporter was plastered when he wrote it up? Or maybe he was only being funny. They got queer ideas of humor, some of them guys. He said it was 'one of the most colorful weddings of the season.' Am I supposed to know the guys that's getting married? Can I tell if a reporter is over the bay? They write the same tripe, drunk or sober.

"And there was the time some local celebrity was just getting himself loosed from another wife. Been divorced a dozen times, I guess. And the story said he had a catholic taste in women. Now, brother, you know how them Catholics are? Well, just try spelling 'Catholic' with a lower case 'C' sometime, and find out. So I made it a cap. What happens? Practically nothing, except every Catholic in the city wrote in to the Editor and called him a bigot. Leary, *his* name is. But he's a bigot all right. Bawled me out plenty. A guy gets damned if he does, and he gets damned if he don't. What a life!

"You oughter see how they turn in some of their stuff. I bet Nicholas Butler Murray couldn't make it out. You take a guy that runs a typewriter by compass, and let him hit a X when he meant to hit a C. Does he rub it out, or anything like that?

He does not. He simply hits the C right over the X and it looks like this: X̄. Now, what is that? You wouldn't know? But us proof readers got to, and if we guess wrong, some dumb subscriber gets himself insulted and some guy fired.

"I'd like to buy me a paper and run it. I'd show them reporters up. Why, some of 'em ain't even grammatical! But they don't have to be; they can always blame it on the proof reader."

Of course, he was all wrong. He was just being sorry for himself. A reporter—and I ought to know, because I am one—doesn't make grammatical mistakes, and his stuff is clean when it is turned in. The guy got in wrong for changing a lower case "c" to a cap didn't he? They'll do it every time. And then they kick. The stuff those proof readers have ruined on me you just wouldn't believe. They'll probably mess this up, too.

OMNIA MUTANTUR, NOS ET

SOME years ago, the historians of this country were heated to a cherry glow by a remark attributed to Mr. Henry Ford. Henry said, pausing in his labor of collecting historical relics: "History is bunk." No historian, no critic, was angrier than I was. And I had more to make me angry. Because if what Mr. Ford said was accepted as truth, my only claim to fame would be gone. In the olden days when I went to school, I was content with my marks in only that one subject, History. In Readin' and Ritin' I was utterly incomprehensible; in Rithmetic I was the school dope. But I could rattle off dates, places and names in a way to amaze John Kieran. But alas, later research and interpretation have stripped me of all the knowledge I ever did have or ever hope to have.

For just the other evening I was reading a history that has the *imprimatur* of some of our leading scholars. I thought I would read again the story that never failed to whip me into a patriotic glow during my grammar school days. I turned expectantly to the section where I could read about Stephen Decatur. But Stephen, I found, has ceased to be a hero, for the history mentions him no more. I was sorry, too, because he had the dash that makes heroes likeable. A few pages on, I was startled to discover that my old friend, Robert Fulton, did not invent the steamboat. A man named Fitch had anticipated him by about twenty years.

I found further along, too, that Orville and Wilbur Wright had not invented the airplane. There was talk of Leonardo da Vinci and of a man named Langley, "on whose invention the Wright Brothers had improved."

I read no more, then, lest I find that Larkin had not invented soap, or Globe-Wernicke filing furniture. And I echo the words of Ford. I shall not read American history any more unless Mr. Hilaire Belloc can be persuaded to write it. Because that man is a real historian, aside from his greater ability as a poet. He is fair and just, and might even give me back my Stephen Decatur.

BOOKS

WITH THE FEUHRER IN FOUNDING NAZISM

HITLER AND I. By Otto Strasser. Houghton Mifflin Co. \$2.50

THE personality and character of Hitler, as well as the main outlines of the Nazi revolution to date, are well known. Douglas Reed, in his *Nemesis? The Story of Otto Strasser and the Black Front*, has already told us about the author's collaboration with Hitler in founding the Nazi Party, his break with Hitler, the assassination of his brother, his hairbreadth escapes from the Gestapo, and his founding of the Black Front to work for Hitler's downfall both within Germany and in foreign countries. There does not seem to be much left for Strasser himself to communicate to the general reading public.

Strasser became acquainted with Hitler in 1920, and was a member of the Party from the spring of 1925 until the summer of 1930. But he does not explain why it took him so long to find out, to his complete satisfaction, that Hitler was a rogue and that his accomplices were traitors to the best interests of Germany and of Europe.

There is still another unanswered question. In his chapter entitled "The Man Hitler," he portrays Hitler as having "fits of courage as well as of rage, but ordinarily he is weak, impatient, irascible, unstable, and terrified at the thought of endangering his health or losing control of his ideas." It is extraordinarily difficult to reconcile this type of person with what has happened in Germany and in Europe since 1933. Nor is it particularly enlightening to be informed that Hitler, the conqueror of nine nations, is merely a neurotic with a funny little mustache. It may be that Hitler is a case of diabolical possession. In any event, he is diabolically clever.

Ignoring this essential fact, Strasser's efforts to debunk Hitler are a bit tedious. The principal value of the book lies in the author's account of the early days of the Nazi revolution in which he, together with his brother Gregor, was a leading figure.

JOHN J. O'CONNOR

ON STAGE AND OFF IN AFFAIRS OF THE WORLD

ACROSS THE BUSY YEARS. VOLUME II. By Nicholas Murray Butler. Charles Scribner's Sons. \$3.75

SOME will read this book because they admire the author. Some will read it because it promises "intimate revelations of international affairs." Certainly, this topic is vital and timely, and certainly Doctor Butler has seen enough behind the scenes and all around the stage to produce a great book. He has given us many valuable sidelights on world politics in the past. Had the "busy years" been less busy, he could no doubt have made this a better story. But we must not belittle this effort merely because we expected more. There are plenty of recent accounts of Europe's descent to barbarism to enlighten us on points omitted by the author. Here, we have at least a few ideas that will not be found elsewhere.

The Kaiser, Lloyd George, Briand, Stresemann, Mussolini and Pius XI are in the front line of "famous personalities" to whom we are introduced. But there are

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many others, rulers, statesmen, educators, cardinals, whom America's "unofficial ambassador" numbered among his personal friends. The reader, who is here permitted to listen to the casual conversation of the mighty or to intrude even into formal conferences where plans were laid, often futilely, for a better world, cannot but be the wiser for the experience. If Doctor Butler's earlier volume left the reader with the feeling that no other American had quite so many close contacts with makers of contemporary history, the impression is deepened by the crowded pages of the present volume.

One feels, moreover, that the author, with his apparently well-kept diaries and his collection of letters and photographs, found the writing of this book a very easy and pleasant task. In fact, the President of Columbia might have turned his notes over to a clever secretary during one of his long absences, and awaited the result with calm assurance. But the part he played in the affairs of Europe required rare ability and character.

Others have taken the view that Doctor Butler has been merely a politician with great ambitions, though also a man of high ideals. In the book he appears to be always the welcome friend responding to an urgent invitation.

His position as Director of the Carnegie Institute for International Peace was a big factor in his wide influence. He could distribute funds with a lavish hand. He could enrich European libraries with American gifts. But Europeans liked him as a man. Hence, the Kaiser enjoyed long talks with him; Mussolini was patient when he criticized Fascist doctrines; the British seemed to relish his fatherly interest in problems of the Empire. Significantly, the name of Hitler appears only in a letter to Doctor Butler. It is unfortunate that he could not try his sweet persuasion on the man who was to do most to wreck his dream of world peace.

RAYMOND CORRIGAN

SUBMARINE DRAMA OF FIRST WORLD WAR

GERMAN SUBS IN YANKEE WATERS: FIRST WORLD WAR.

By Henry J. James. Gotham House. \$3

WE all knew that the German Subs existed in 1915 when one sank the Lusitania. Those living a generation ago saw the German undersea craft busier at war even than today. Yet few know in detail how these daring vessels maneuvered and, even in less detail, how closely they operated to American shores. This history the present book attempts to relate. The author apparently made a laborious study of even the logs of the German U-boats in the first World War in order to furnish historical data.

The book, so far from being just another prosy statistical marine-report, is a thrilling and gripping drama of submarine warfare in the last World War comparable to the aerial conflict which is making history today. The Reich decided to begin unlimited submarine warfare on February 1, 1917, an epochal date since it led to our entrance into the war on April 6 of that year. Within the next eighteen months, seven great U-boats crossed the Atlantic, harried American shipping, strung mines at Nantucket, outside New York harbor, and off Delaware Bay, and when they had finished with the Grand Banks fishing fleet, it was defunct.

Further details tell of merchant ships veering at the sight of approaching torpedoes and escaping by a margin of six feet, of crews from sunken craft rowing six days in open boats to land or to some rescue ship, of frequent courtesy on the part of German commanders in permitting time for taking to lifeboats. In respect to the U-boats, we learn of deep crash-dives to 400 feet in order to escape depth-bombs, of subs blacked-out and almost crushed by the sea pressure, and of the subsequent limping home to Kiel after a total period at sea of almost three months. These details make the

substance of an arresting story, which the author tells entertainingly and with studied fairness.

The author, apparently, believes that there could be real danger to America from German Subs today. Yet his own account of their approach to America in 1917-1918 belies this conclusion. Of ninety-one ships sunk by seven U-Boats in our waters, one-third were fishing boats, and practically all of the remainder were unarmed freighters. Some of these were sailing vessels, while thirty to forty merchant-men fought off the subs in combat with a single four- or six-pounder. Admiral Sims who, according to the account of the book, performed very efficient service in informing Washington with great precision of the location of these U-boats during the first war, called them picayune as far as their menace was concerned. And although in the first World War submarines destroyed 19,000,000 tons of Allied shipping, this amount was only one-third at most of the total Allied tonnage.

The safe transportation of America's millions of soldiers to France in 1918 and the failure of the submarine blockade of England point to the enormous difficulties in waging submarine warfare, to the success of the convoy system, and to the still predominating worth of armed surface vessels. No doubt we need, and have needed since 1900, great magazines of always new and up-to-date naval equipment, depth bombs, mosquito-fleets, hydroplanes, destroyers and battleships, but we need not be allergic to any hysterical fear of future German submarines. The facts show that the U-boats will not be the little David to overcome the Goliath American armed ship in our waters.

PATRICK J. HIGGINS

OUT OF THE FOG. By Joseph C. Lincoln. D. Appleton-Century Co. \$2.50

THOSE already acquainted with the Joseph Lincoln stories about Cape Cod need only to be assured that this tale will not disappoint them. In the early hours of a foggy morning, Captain Mark Hanson, driving home along a side road, finds a dead man sprawled across his path. Apparently left by a hit-and-run driver, the victim proves to be the son of Wellmouth's most influential citizen. Popular indignation runs high, especially as Wellmouth, in union with neighboring towns, has just started a safety program lest the number of auto accidents should drive away summer tourists. Captain Mark had been elected to enforce the new rules, and the people expect him to find and punish the offender. When weeks pass without any arrest, the word goes around that he is shielding some one for political reasons. Myra Crusit, spinster and secretary to Captain Mark, turns detective for the occasion, and her loyalty, warmed with mild romance, unravels the tangled clues through many stirring, and at times amusing, adventures.

WILLIAM A. DOWD

JOYCE KILMER. Edited With A Memoir By Robert Cortes Holliday. Doubleday, Doran and Co. \$3.50

HERE are published again, but now in a single volume, the first two volumes of Joyce Kilmer's *Complete Works*: Volume One, *Poems, Essays and Letters*, with Holliday's Memoir; Volume Two, *Prose Works*. The Third Volume, readers will recall, is *The Circus: And Other Essays*. Probably the publishers intend to issue later on Volume Three, and *Trees and Other Poems* in a single volume. They are to be congratulated on the format of the present work. While there are no changes and, regrettably, though unavoidably, no additions to the previous printing, the present one is more convenient.

Fortunately, additions to Joyce Kilmer's published works are not necessary for the security of the high place which he has won in American and Catholic literature. The publishers' blurb says "there could be no more fitting time for the appearance of this book . . . with war again raging in Europe." While Joyce Kilmer's heroic service as an American soldier in war and his more heroic death on a voluntary mission in "no man's land" give him an enviable place on the nation's mili-

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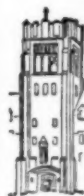
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WAR PROPAGANDA AND THE UNITED STATES. By Harold

Lavine and James Wechsler. Yale University Press.

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IN *Propaganda and the Next War*, published two years
ago, Sydney Rogerson gave this advice to his English
readers: "In the next war, as in the last, the result will
probably depend upon the way in which the United
States acts, and her attitude will reflect the reaction of
her public to propaganda properly applied." The truth
of that statement has not been overlooked by any of
the nations now at war. And while for the last twelve
months Europe has passed through the various stages
of *sitz* and *blitzkrieg*, a very vigorous propaganda war-
fare has been waged right here on the home front by
all interested parties. There are many modern improve-
ments over the methods of the past, such as the radio,
the telephoto and the Atlantic Clipper. But though the
methods be new, the whole thing has been done before.

War Propaganda and the United States is published
for the Institute For Propaganda Analysis. For the
most part, it is an excellent objective analysis of the
patterns and results of the propaganda battle being
waged here by the various expeditionary forces from
abroad. The foreign forces are aided, of course, as the
authors so forcibly establish, by a large and powerful
advance guard enlisted from our own editorial desks,
radio networks, lecture bureaus and government offices,
not to mention our innumerable social bunds and unions
of -philes and -phobes. To say that the book is an arsenal
of ammunition for the Isolationists might be to con-
demn it with faint praise. It is more than that. It is an
eyeopener for the American Public that is being blinded
by great clouds rolling from the East, only a part of
which is fog from over the Atlantic. THOMAS FLEMING

WHITEOAK HERITAGE. By Mazo de la Roche. Little,
Brown and Co. \$2.50

THOSE who have come to like the Whiteoaks of Jalna
will welcome this recent addition to the series. It is
the story of the return of Captain Renny after the Great
War, and of the loves and problems which await him.
Adeline, the vigorous granny, is still alive, keen and
salty; Meg is the same sweet woman, but is still resist-
ing Maurice; Pheasant is likeable. The principal actors
of the scene are Renny and Chris, between whom a deep
but impossible love springs up, and Eden and Amy,
where love is tragic to Amy, near the forties, for the
callow and poetic Eden. In criticism it might be said
that Amy is pictured too much a lover for the needs of
the story. J. CRAGMYR

MUSIC

THE news is more than a month old now but it still provides material for very satisfying contemplation: the leading record manufacturers, Columbia and Victor, have reduced their sales prices drastically and unexpectedly. Columbia led the way by announcing the price on its twelve-inch classical record had been reduced to a dollar; on its ten-inch record to seventy-five cents. From the consumer's point of view such low-priced standardization, according to size instead of to artist, is the ideal situation.

A mental perusal of Columbia's catalog brings to mind such names as Beecham, Szizeti, Petri, Giezeking, etc. To be able to make the living artistry of these and others a permanent possession at such low prices is a privilege that can be enjoyed only as long as the general public's response is proportionate. Toward this end, Columbia has expended upwards of half a million dollars to enable its supply to meet the expected demand.

With the reduction in prices, Columbia has also announced the addition of important names to its roster: John Barbirolli, the New York Philharmonic, Igor Stravinsky, Leopold Stokowski and the All-American Youth Orchestra, Lotte Lehmann, the Budapest Quartet, to mention some. The last named, it is hoped, will soon start its proposed Beethoven string cycle. Rumor has it that Barbirolli and the New York Philharmonic have already recorded a symphony or two of Mozart and some Delius works, among them *Brigg Fair*, while with the same orchestra Stravinsky has recorded his three most famous scores: *Le Sacre*, *Firebird* and *Petrouchka*.

Simultaneously with the price change mentioned above, Walter Giezeking's recording of Beethoven's Fourth Piano Concerto was issued. This is the third Beethoven concerto recorded by this artist and is equally as well worth having as his others, the first and fifth. Released in England a year or so ago, it has been too long reaching here. Life being the measured affair that it is, the enjoyment of an interpretation and recording such as this should start as soon as possible.

The soloist fully realizes each movement of this beautifully lyrical work in a performance that defies sales resistance. But the short, searching *Andante con moto*, complete on one side, will draw the listener back most frequently. Memory refuses to release the tonal image of the performer's sensitive playing here. This music, as much as some of his later quartets, reveals something of the interior life of Beethoven. Karl Bohm and the Saxon State Orchestra provide fine support for the pianist whose instrument is reproduced with a firm, clear tone.

In the same release with the above set, Frederick Stock and the Chicago Symphony were presented in an album of Mozart's *Prague Symphony*. Columbia's engineers, not content with leaving well enough alone, have consistently improved their recordings of this orchestra so that these discs are free of the harsh spots occasionally noticed in earlier sets. Happily, the playing is straightforward; the Mozartian melancholy present in this work is not sentimentalized, nor is it understated. The work is conspicuous in its lack of the usual *Minuetto* third movement, omitted by the composer with an eye toward the easily bored, opera-loving audiences of Prague. The set is highly recommended in itself and desirable because of the music's infrequent program appearances.

Aaron Copland, recently remembered for his work on the musical score of *Our Town*, is a subtle craftsman. On a single disc, the Dorian Quartet plays his *Two Pieces for String Quartet: Lento Molto* and *Rondino*. The former is a haunting single-voiced melody, the latter a poor attempt, dated 1928, to introduce the jazz idiom into chamber music.

JOHN P. COVENEY

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THEATRE

THE voice of the producer is heard in the land, and as usual he is announcing the production of twice as many plays as he will put on. This is pardonable indulgence on his part. Lists sound much more effective when they include the title of every play one is seriously considering. The experienced theatre-goer knows by this time, however, that of the usual early autumn announcements many "try-outs" fail in the hinterlands, many more plays are deferred for a season, without even a try-out, and quite a surprising number are never again heard of by the general public after the first published announcement that they are coming.

This autumn the preliminary announcements are as jocund as usual. Are we not promised a prosperous business year, even though a Presidential election is pending? In the meantime we have a promising crop of new offerings with us, and some of them are certainly giving play-goers a fine thrill. On Tuesday September 3, William A. Brady opened the season, at the Playhouse, with his revival of *Kind Lady*, the Chodorov play taken from Hugh Walpole's story, in which Grace George (Mrs. William A. Brady in private life) made such a hit five years ago. The successful run of the play at that time was checked by the sudden death of William A. Brady, junior, and his mother's long illness, which followed that tragedy. But she had already made a big success in the star rôle of *Kind Lady*.

New York has two new offerings scheduled on its program—*Jupiter Laughs*, by Dr. A. J. Cronin, at the Biltmore Theatre, and another play, *Sim Salo Bim*, a so-called mystery revue whose title is certainly alluring. On Wednesday, September 11, the Jolson-Hale musical comedy, *Hold On To Your Hats*, started, according to its plans, what is generally expected to be a long and prosperous run at the Shubert Theatre. Also, Alfred Lunt and Lynn Fontanne returned in their success, *There Shall Be No Night*, which will probably continue its New York run all this winter. In short, this has been a lively and auspicious opening week.

Looking a little further into the future, we have Ed Wynn's new revue, *Boys and Girls Together*, announced as opening the first week in October. The Century Theatre is promising, with a certain vagueness as to date, an early opening of its *Hot Ice* skating carnival and revue. Abby Merchant's comedy, *Your Loving Son*, is also announced for an early October opening in New York, but is still having "try-outs" on the road. One of the most eagerly awaited musical comedies is the Cole Porter-De Sylva-Fields offering, *Panama Hattie*, for which Ethel Merman has left last winter's big success, *Du Barry Was a Lady*.

A little later than these openings, but not much, Jimmy Savo promises us his mono-revue, *Mum's the Word*. And even before that, if they carry out their plans, George Kaufman and Moss Hart will put on their comedy, *George Washington Slept Here*, which is announced for a preliminary showing in Hartford toward the end of this month.

Gilbert and Sullivan fans should be interested in the announcement that there is to be a showing of some of their favorites at the Forty-fourth Street Theatre late this month. There are also rumors of a drama, *Woodrow Wilson*, by Howard Koch and John Huston, and of *The Big Story*, a play in which Sam Levene is vastly interested. A very definite and, therefore, reliable announcement is made by the Playwrights Company that their first offering, *Old Acquaintance*, will open at the National Theatre early in October.

All in all, we have some brilliant theatrical prospects. Let us patronize them all, and try to forget for a few hours the tragic goings on across the sea.

ELIZABETH JORDAN

FILMS

NO TIME FOR COMEDY. S. N. Behrman's comedy of manners has a satiric edge and a vein of mild protest that raise it, at times, above the level of mere smartness. Unfortunately for its message, however, the constant glitter of personalities and dialog clouds the issue of whether a writer of gracefully amusing trivialities, like Mr. Behrman, should not be allowed to say something serious, even ineptly, about a serious world. The success of the purely comic three-quarters of this film constitutes an answer of sorts. The plot concerns an awkward provincial who writes a surprisingly successful cup-and-saucer comedy, marries his star, and is well on the way toward becoming a polished, witty machine when his latent possibilities are discovered by an inspirational blonde. The latter attaches herself to the playwright and induces him to pen a tragedy, which falls theatrically but serves the good purpose of bringing him to his senses on the marital score. Rosalind Russell, James Stewart, Charles Ruggles, Genevieve Tobin and Allan Joslyn play faultlessly under William Keighley's smooth direction. This is a *mature film* done extremely well in the sophisticated manner. (Warner)

LUCKY PARTNERS. As might have been expected from a play by the versatile Sascha Guitry, there is more of the Gallic spirit than old-fashioned plot in this bright comedy. It consists of one well drawn character surrounded by incidental laughter, and, thanks to Ronald Colman's portrayal of what must have been the Guitry rôle, it preserves both its balance and an illusion of substance. Lewis Milestone proceeds from a whimsical introduction to punctuate an extravagantly romantic tale with frequent hilarities. When a stranger wishes her good luck and she immediately has it, the heroine forms a sweepstake partnership with him on the theory that he is a good omen. But his condition that she accompany him on a platonic tour before settling down with a colorless insurance man, brings them into a hectic courtroom where he is unmasked as an embittered genius. True love triumphs over contempt of court in approved style. Ronald Colman lends the proper touch of romantic disillusionment to offset Ginger Rogers' energetic playing, with Jack Carson and a sketchy but effective cast assisting. This is a *film for adults* because of the suspicion of evil that abounds. (RKO)

THE STRANGER ON THE THIRD FLOOR. What promises to be quite an ordinary murder melodrama, is raised several notches in interest by director Boris Ingster's wholesale use of the Expressionistic technique. The result is sometimes more theatrical than dramatic, but on the whole it is a fairly fresh departure for the minor-budget films. A reporter whose circumstantial evidence has convicted an alleged murderer is drawn by unrelated threads into a similar web. A dream sequence foretells his fate, but the discovery of the real murderer by the reporter's fiancée brings a conventional solution. John McGuire and Margaret Tallichet are capable newcomers, and Peter Lorre supplies the sinister touch. This imaginative film will grip *adults*. (RKO)

CHARLIE CHAN AT THE WAX MUSEUM. This is another in the series of transparent mysteries featuring the Oriental sleuth and a happy minimum of maxims. The raking up of an old murder case in the gloomy setting of a wax museum leads to fresher homicides and stirs up such a degree of confusion that there is only the finest distinction between dummies and detectives. The direction of Lynn Shores is a standard, as is the playing of Sidney Toler, C. Henry Gordon, Joan Valerie and the others in this routine film for *average audiences*. (Twentieth Century-Fox) THOMAS J. FITZMORRIS

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EVENTS

ADDITIONAL data was added to mankind's fund of knowledge. . . . Until last week it was not known whether a diet of Turkish towels was beneficial or detrimental to sea lions. A number of the towels, inadvertently dropped in the pool of an Ohio zoo, provided a lunch for the sea lions. The diet was seen to be detrimental. . . . The varying reactions of different types of persons to identical stimuli gave psychologists increased insight into human behavior patterns. . . . An elderly Long Island manufacturer, while roaming about on a day's sport, began practising with his bean shooter. He accidentally hit a bicyclist, who, though seeming a bit annoyed, betrayed no well defined reaction. Later, the elderly manufacturer, using the same shooter and the same brand of bean, accidentally hit a railroad tower man in the head. The tower man cried out that he had been shot, caused a police alarm. . . . The inability of some individual types to achieve adjustment to new environments was disclosed. . . . A Massachusetts traffic policeman perceived an auto whizzing by, with the driver's head and shoulders protruding far out of the car's window. After the officer had chased and stopped the car, the autoist revealed he was a railroad engineer, accustomed to stick his head out of the locomotive window, and unable to overcome the habit while driving an auto. . . . Dynamic methods of awakening persons from sleep produced contrary results. . . . In one case, a reaction of resentment was set up. Because her husband awakened her in the morning by tossing cold water in her face, an Omaha woman sued for divorce. . . . In another case, a reaction of resignation was created. An Illinois woman, whose husband is a heavy sleeper, awakens him each morning by rubbing his big toe with the flame of a candle. Though this custom has continued for years, the husband declared that his married life, outside of a minute or two each morning, has been a happy one. . . . Knowledge of boll weevil behavior increased. . . . A large part of a Georgia farmer's cotton crop was eaten by boll weevils. Later, while this farmer was in a county agent's office securing subsidy payments, boll weevils flew in the window, began eating his subsidy checks. . . .

Compromises were achieved. . . . During the time a Wilkes-Barre, Pa., couple were expecting a child, the wife insisted that it should be named after Wendell Willkie, while the husband wanted it named for President Roosevelt. The birth of twins settled the question amicably. One child was named Wendell Delano Barovich, the other, Franklin Willkie Barovich. . . . Alibis appeared in new forms. . . . When a Texan was arrested charged with cattle thefts, he declared: "Why, I couldn't have stolen cattle there that night. That was the night I stole three cows near Wortham." . . . Analysts observed developments in the international situation. . . . In France uncertainties increased as weather forecasters returned to evacuated cities. . . . An Italian Ministry announced it would decree a standard type of spaghetti for all Italy.

"Mythical men" symbolizing specific human qualities are set up and mold civilizations, a psychologist argued. The "spiritual man," the "intellectual" man carved successive eras; the "economic man" and the "heroic man" are battling for control today. What the world needs now, this psychologist says, is a new religion to set up a mythical "harmonious man." . . . Ideas, not mythical men, shape civilizations. . . . False ideas, accumulating over the last four hundred years, have begotten the present world tragedy. What the world needs most today is not a new false religion but the old true one, not a mythical "harmonious man," but the real Harmonious Man, the One Who lives in Catholic tabernacles.

THE PARADER